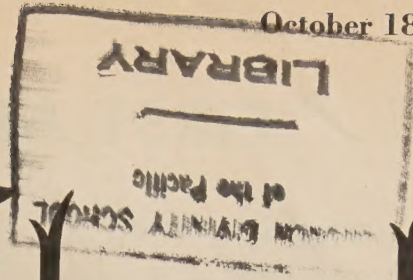


October 18, 1939

The Living Church



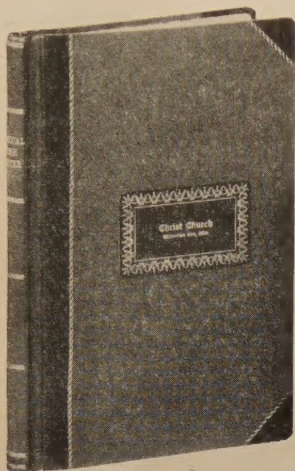
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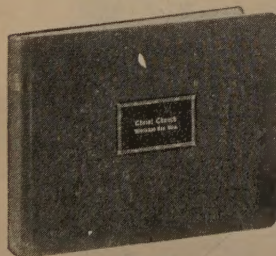
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No. 20

THE CANONICAL MARRIAGE REGISTER

As the Marriage Register must frequently be carried to the place of marriage, it is more convenient to have it separate from the Parish Register, for which purpose the Marriage entries are included only in the two smaller sizes of the Canonical Parish Register. This Marriage Register is therefore required in connection with Parish Registers Nos. 21 and 22.



No. 50 (Buckram)

No. 10. Buckram, \$6.00. Page size, 8×10 inches. Total pages, 192 as follows:

Index and Preliminary, 40 pages
Communicants, 20 pages; 162 entries
Baptisms, 32 pages; 135 entries
Confirmations, 12 pages; 90 entries
Burials, 12 pages; 90 entries
Marriages, 40 pages; 39 entries
Families, 36 pages; 630 entries

No. 20. Half leather, \$15.00. Page size, 16×10 inches. Total pages, 216 as follows:

Index and Preliminary, 44 pages
Communicants, 24 pages; 440 entries
Baptisms, 44 pages; 420 entries
Confirmations, 20 pages; 360 entries
Burials, 20 pages; 360 entries
Marriages, 64 pages; 126 entries

No. 21. Half leather, \$17.50. Page size, 16×10 inches. Total pages, 320 as follows:

Preliminary, 4 pages
Communicants, 80 pages; 1,560 entries
Baptisms, 124 pages; 1,220 entries
Confirmations, 56 pages; 1,080 entries
Burials, 56 pages; 1,080 entries

No. 22. Half leather, \$21.00. Page size, 16×10 inches. Total pages, 496 as follows:

Preliminary, 4 pages
Communicants, 136 pages; 2,680 entries
Baptisms, 204 pages; 2,020 entries
Confirmations, 76 pages; 1,480 entries
Burials, 76 pages; 1,480 entries

CANONICAL PARISH REGISTER INDEX

No. 220. Buckram, \$2.50. Index for use with Canonical Parish Registers Nos. 21 and 22. Page size, 16×10 inches. 96 pages.

THE CANONICAL MARRIAGE REGISTER

No. 50. Buckram, \$6.00. Page size, 8×10 inches. Total pages, 240, including index and space for 199 entries.

No. 51. Half leather, \$7.50. Page size, 8×10 inches. Total pages, 240, including index and space for 199 entries.

No. 60. Half leather, \$15.00. Page size, 16×10 inches. Total pages, 244, including index and space for 406 entries.

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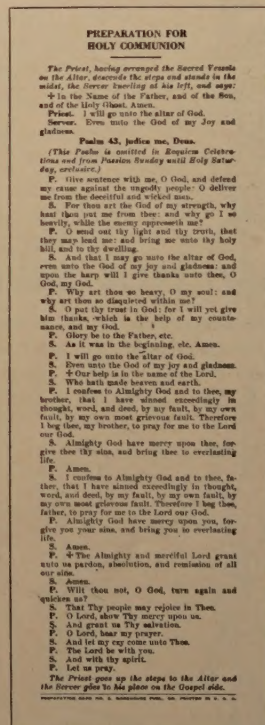


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The Russian Seminary in Paris

TO THE EDITOR: I have just received the following letter from the Rev. Sergius Bulgakov of the Seminary of St. Sergius in Paris. I have not asked for funds for this important and ecumenical work for some time, but it is evident that the situation has become critical. I most earnestly hope that some of the readers of THE LIVING CHURCH may be prompted to make some offering, however small, to relieve the necessities of the seminary and to make possible the continuance of a work the importance of which, at the present time, cannot be overestimated.

RALPH ADAMS CRAM.

[ENCLOSURE]

I thank you for your letter of July 4th. I feel deeply touched by your sympathies by reason of my sickness. I have spent these months in a nunnery in country recovering my health, which is now much better. I am already able to work in my study, to read and write, generally being turned to my theological research. But now I am all struck by the war as a general distress. Our destinies as of refugees are particularly deplorable. The peoples are now waiting for their native countries, but we and our children are obliged to fight without having citizenship; even the privilege of wearing masks against the poisonous gases has not extended to us.

Now I have to inform you on the condition of our academy and the staff. Our professors are in the state of economic exhaustion because they have no salaries in this difficult time. Our cash is empty, and they are standing before starvation. This last generation of the Russian thinkers and scholars whose life was saved by the banishment from Russia are now destined to perish in free countries abroad. I am comforted by my colleagues to send SOS to our friends in America and I feel as a grave

duty to accomplish this commission. The irony of our destiny is that we Russians sometimes become responsible for the lies of the Soviet government by which we are banished. The representatives of the Western democracies have naively begun their negotiations without any attention to our warnings and they are now punished for it.

"S. BULGAKOV."

CONTRIBUTIONS to the Russian Theological seminary in Paris, plainly marked for that purpose, will be promptly forwarded by THE LIVING CHURCH RELIEF FUND to the seminary authorities, if sent to the fund at 744 North Fourth street, Milwaukee, Wis. —THE EDITOR.

Racine College and DeKoven

TO THE EDITOR: Several years ago the Sisters of the Community of St. Mary purchased the properties of old Racine college, the first educational institution of the Church west of the Alleghenies, for use as a summer camp for indigent children and as a retreat and conference house for the Midwest.

To me, the greatest contribution to the Church in this purchase was the preservation of the shrine of the American Church—the grave of the Rev. Dr. James DeKoven, priest, scholar, and educator, who was (in the words of the late Bishop Scarborough) "the Keble of the American Church." I believe that it is the ultimate purpose of the Sisters to establish it as the American pilgrimage center.

Association with the Sisters in Racine (at DeKoven Foundation, the new name for the institution) for several years as associate chaplain gave me the conviction that there should be an effort made to preserve a record of the old college and give to the Church the story of the life of one of our most saintly priests, James DeKoven, who was for 20 years the warden of the college.

For the past year or more, I have been gathering material for the purposes of such a record, including records of the college, correspondence and printed matter written by DeKoven, incidents and anecdotes relating to his life, college catalogs (1910 onward) and any and all material of value for my purposes. May I ask through your columns, that readers having any such information or material, communicate with me at an early date, at 819 South Washington street? Material considered valuable by owners will be returned to them promptly, with grateful acknowledgment.

(Rev.) SYDNEY HUGH CROFT.

Marion, Ind.

"War in the Balance"

TO THE EDITOR: I note with gratification that in the editorial where you quote the deplorable opinion of one of our Bishops that we should enter the war in Europe [L. C., September 20th] you are for our country's being strictly neutral . . . that if our markets are opened to the sale of war materials, it will only bring us nearer to our entry to that ghastly affair. I heartily agree with you and am sure you will be glad for me to cite a startling and blunt state-

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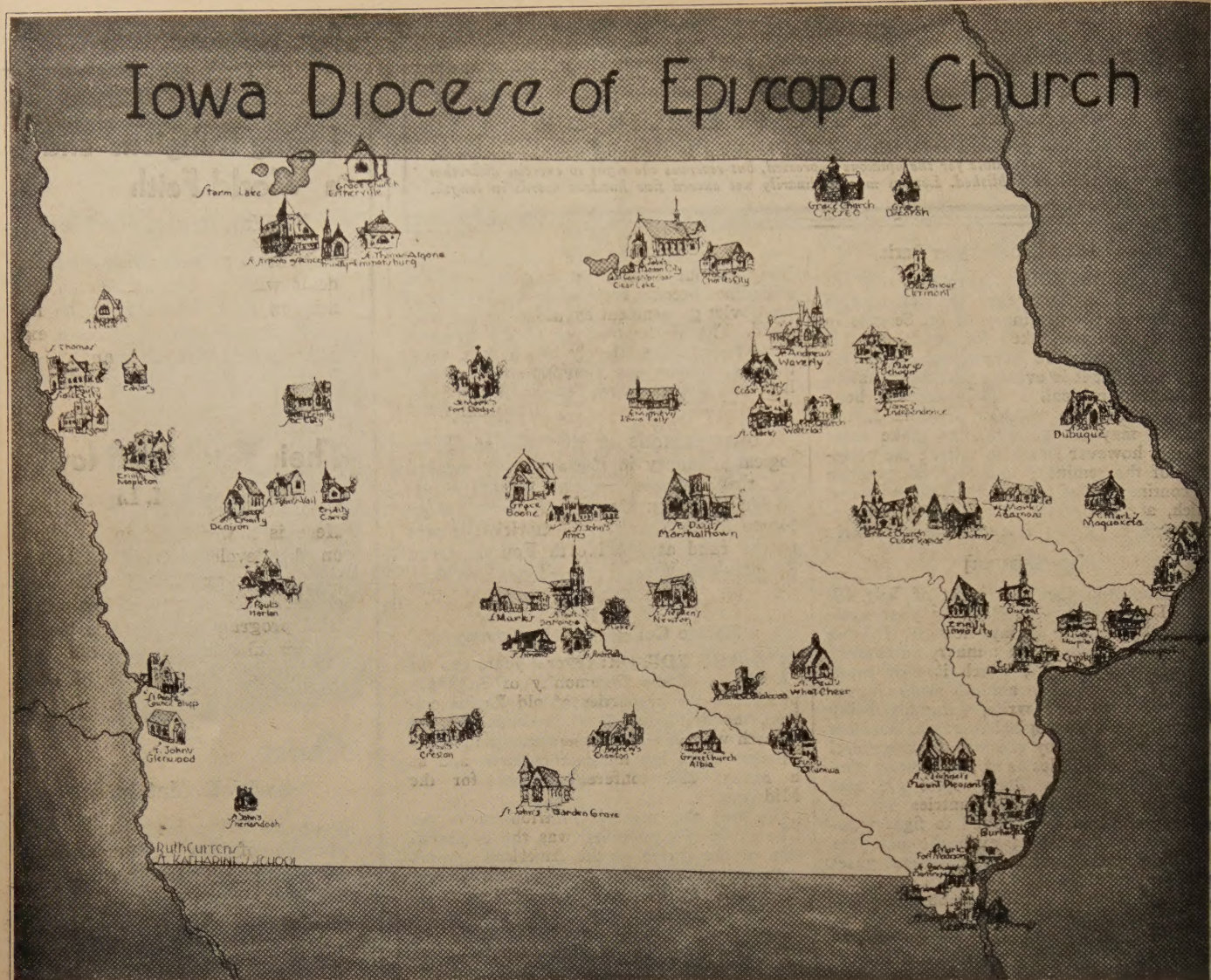
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THE DIOCESE OF IOWA AS THE STUDENTS AT ST. KATHARINE'S SEE IT

This map of the diocese of Iowa was a project of the religious education department at St. Katharine's school, Davenport, Ia. Parishes are indicated by pictures of churches, the latter having been made from photographs of the churches. It took three years to assemble all the material needed in preparation of the map. Copies of the map, 10 x 12 inches, printed in sepia and suitable for framing, may be secured from the school.

ment in the published works of one of our public servants that the sale of war munitions in the last war was, in the last analysis, the cause of our entering that fearful carnage.

In the second column of the *Life and Letters of Ambassador Page*, pages 272-273, it is related that the British bankers had overdrafted on the American bankers for war materials, to the extent, as I recall, of nearly a billion dollars, that the banking system on December 31, 1916 was in an exceedingly precarious condition. His closing sentence as I vividly recall, was baldly frank. He said: "Fortunately we entered the war early in 1917, and this overdraft was paid from the first Liberty loan!!"

The plain implication of the entire paragraph from which I quote, or give the gist, was that our country, with a destiny willed by God, I believe, to be so different and on a higher plane, was deliberately deflected and plunged into the war to save the bankers. While I knew by instinct we were being jockeyed into the war as early as 1916, to save the money interests, I never expected to see it stated so baldly, until I read the books in question in 1928.

The inference to be very fairly drawn from this statement in Ambassador Page's books is a vivid illustration of Marx's doctrine of "economic determinism." But that

is neither here nor there. What I have in mind in writing you this is that it does confirm your "hunch" that if we sell war materials in this war, there is every likelihood in the world that the same situation will arise again—an endeavor to get us into this war to save the money lords. We must remain neutral!

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Ex-Clergymen and Their Behavior

TO THE EDITOR: It has been said that to effect Christian unity a discussion of the obstacles thereunto would not necessarily make everybody happy. The academic aspect with pleasant conferences in places like Edinburgh is one thing; what parish priests have to endure is quite another. The lack of regulation by other bodies of their "non-parochial" ministers and ex-ministers constitutes an aggravation to good relations between various organizations. There seem to be enough formerly active ministers of the various denominations living in almost any town to serve as a staff of curates for the minister in charge of any denominational church. These men, often to the vexation of their own incumbents, keep up a traffic in marriages and burials, regardless of the loyalties of those whom they solicit

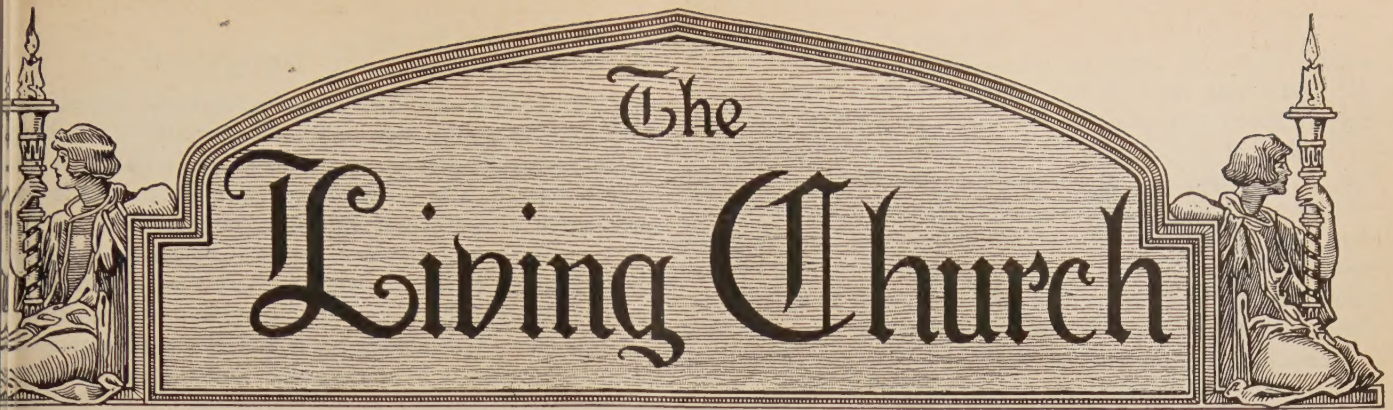
As I understand the practices of the

Church, a clergyman who professes to ethically does not officiate in the parish another without permission. One also is permitted by the Bishop, even if an incumbent is willing, should diocesan lines be crossed. Retired clergy of the Episcopal Church are under the same restrictions. And I do not know whether deposed clergy of the Church act under these independent or former ministers of various denominations. Ethical conduct requires that even if "invited" to care for parishioners of the regular pastor of their own faith or of another, they should say no. Unless properly asked (and no Episcopal clergyman can normally request them) these men, who are usually in business and making good money, should be disciplined by their respective bodies and be taught to say no.

Our attitude toward the denominational could be more easily one of friendship than of tolerance if these rascals would cease compromising good relations. Long experience with such conditions has made me determined to hold the body in whose name they are responsible, even to the point of making my position felt by the regular representatives of that body. Ethical conduct among professing Christians and their respective ministries would be a real step toward Christian unity and an example in a naughty world where many sharp practices obtain.

(Rev.) GEORGE G. HOISHOLM

Redding, Calif.



VOL. CI

NEW YORK AND MILWAUKEE, OCTOBER 18, 1939

No. 16

EDITORIALS AND COMMENTS

Make Democracy Worth Saving!

ALREADY the question of American participation in the European war is assuming serious proportions. Under the guise of "neutrality" proposals, the Congress has been hotly debating the amount of aid to be given to the warring powers. As an Irish official is reported to have said when he decided not to intern a British plane forced down in Irish territory, "We all know whom we are neutral against!"

It is only reasonable that Americans should have sympathy with the two great democracies of Europe in their effort to bring to an end the European reign of terror. But if we are to support democracy, the logical place to begin supporting it is at home. And we must be sure that our internal democracy is not one which forces other peoples, under the pressure of stern economic necessity, into strange and unwelcome governmental forms. When the two ideals of internal democracy and external neighborliness are fully realized in American policy, then perhaps there might be value in the nation's launching upon crusades to improve the political forms of other continents. But until then, let us be very careful to confess—and attack—our own national sins before we deal with those of other peoples.

We find no pleasure in confessing the sins of our country. We wish that we might close our eyes to them and dream only of the America that was described to us in childhood history books and civics courses. But the history of God's relation in the Holy Scriptures—especially in the Prophets—full of solemn warnings that purblind national complacency is the forerunner of destruction. "For three transgressions of Israel and for four," said Amos, "I will not turn away the punishment thereof; because they have sold the righteous for silver and the needy for a pair of shoes—they that pant after the dust of the earth upon the head of the poor, and turn aside the way of the meek: and a man and his father go unto the same maiden to profane my holy name: and they lay themselves down by every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined. . . .

"Ye only have I known of all the families of the earth. Therefore I will punish you for all your iniquities."

Has America panted after the dust of the earth upon the

head of the poor? Read *Grapes of Wrath*—a novel that, for all its obscenities and brutality, ought to be required reading for every intelligent adult. It describes the trouble of a share-cropper family, forced off the land in the dust-bowl of Oklahoma, who become migratory workers under subhuman conditions in California. Or go into the deep South and see the factories that have fled union scales and child labor restrictions. Go up into northern Michigan and see the scarred, logged-off areas where little baronial towns have been set up by great industrialists to take advantage of desperate populations, and left to desolation and decay when they were no longer profitable. Look, in any large city, at the police record of arrests for vagrancy—a breach of the law that consists in not having enough money for a night's lodging. Look up the interest charges of banks and loan companies—4% or less for the well-to-do; 36% for the poor. Go into the Negro section of your own city and compare the rents there (or in other slum areas) with rents in better sections. They are far higher—sometimes twice as much per cubic foot.

Nor is labor without its complicity in the national sin. Torn by internal strife and riddled by incompetent and self-seeking leadership, the labor unions, once the white hope of the honest working man, have in many instances become another burden upon his back. Labor, as well as capital, needs to grow mightily in the direction of true industrial democracy.

We could go on and on multiplying examples. Every reader can undoubtedly add dozens from his own experience. Many of us have been forced by economic exigencies to have an unwilling part in some of them. For the evils with which we are faced are not only the individual wickedness of sinful men. They are national evils, symptoms of a national disease of greed.

Nor has our national record in foreign affairs been altogether untainted by this disease. Not always has Latin America considered us as the Good Neighbor. Colombia has not forgotten that Panama was lost to her by a rebellion fomented by the northern power that wanted canal rights in her territory. Haiti and Nicaragua still recall the United States marines that were the decisive factors in their internal politics for so many years. It cannot be denied that national self-interest, which is

another name for corporate greed, has more than once been the dominating force in our relation to the weaker nations that we have taken under our not always benevolent protection.

And what of Germany? Are we without responsibility for the evil of Naziism with which she is afflicted? Impoverished first by war losses and then by the unending drain of reparations, the democratic German government of the 'twenties nevertheless attempted as long as possible to bolster up the nation's economy by every method known to either Republican or Democrat in the United States. Unemployment insurance, old age benefits, relief on an ever wider scale, subsidies of business and industry and shipping, all proved unavailing. If you want to know why democracy fell in Germany, read (or re-read) *Little Man, What Now?* Naziism did not come in until the German people had been profoundly disillusioned by the kind of democracy that they had. A hungry, disillusioned man would rather eat than vote or talk—or even pray. It happened in Germany. It can happen here.

We are being called upon, for the second time in the lifetime of most of us, to adopt war-like measures to defend and to extend democracy. But why is it so easy for us to see the mote in another's eye and not the beam in our own? Before we enter upon a crusade against the evils of the European scene, shall we not take steps to make our own democracy worth saving?

Bishop Manning expressed the simple but profound truth of the whole matter when he said: "We know, all of us, that if this were a Christian world there would be no war in it." How can we make the world Christian by engaging in un-Christian war?

If America only knew the things that belong to her peace! In a short time, a temporary war-born business rally, fed by the blood of wounded Europe, will tend to bring us a false sense of prosperity. But this false prosperity will fade away, leaving us even weaker than we were at first. For in a world ruled by God only God's will is enduring.

IS IT God's will that the greater the need, the higher shall be the price? Is it God's will that the rich natural resources He has given us shall be squandered for their owners' quick profit? Is it God's will that the possession of money and property shall give a small percentage of the population the right to say who shall work and who shall not, who shall eat and who shall starve? — Yes, a man can get relief from his country—if the police do not hound him from one county to another so that he can establish residence in none. Is it God's will that certain of His children, selected because of their color, shall be kept in ignorance, poverty, and subjection? Is it God's will that the vast majority of the business of the country shall be run in the interests of a small group that does not number a tenth of the population? Is it God's will that our economy, guided only by the self-interest of the powerful, shall stagger from depression to depression, each longer and more violent than the last?

"O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate."

Unless we make our democracy worth saving, unless we line it up with God's will for the world, confessing our own sins and firmly purposing amendment, no war nor other earthly means can save it. It shall have been tried in the balance and found wanting. When we understand what belongs to our peace it will be time enough to talk of war.

Something New from Hollywood

WE HAVE had the privilege of attending an advance showing of a new motion picture that has impressed us so favorably that we want to share it with our readers. The picture is *The Great Commandment*, and it is the first production of Cathedral Films, a company in which one of our own clergymen, the Rev. James J. Friedrich, is the moving spirit. Readers of THE LIVING CHURCH will recall an article on the filming of this picture, published in our issue of July 5.

The Great Commandment is almost unique among motion pictures, in that it is at the same time a medium for serious religious education and excellent entertainment. The story is laid in biblical times, and the teaching of our Lord in the words of Holy Scripture are placed in a setting of contemporary everyday life. The result is that the Gospel message is set forth with a fresh appeal through its direct application.

But it must not be supposed that *The Great Commandment* is a presentation of pious platitudes or a sugar-coated Sunday school lesson. It is entertainment that can rank with the best on the screen, and that we are confident will be a box office success at any theater.

Hollywood is one of the most tremendous teaching forces in America and in the world today. Unfortunately, much of the teaching that goes out from that glamorous capital of the entertainment world is un-Christian and destructive in nature. In *The Great Commandment* this powerful teaching force is supported by the fine acting of John Beal and an able supporting cast, and directed competently by Irving Pichel, turned into constructive channels. The picture deserves to be favorably received and ought to have a good effect, not only upon the movie-going public, but upon Hollywood itself.

Bishop Rhinelander

By the Very Rev. Henry B. Washburn, D.D.

Dean of the Episcopal Theological School, Cambridge, Mass.

PHILIP MERCER RHINELANDER was a man of unique distinction in mind and character. He might be counted on to think deeply and act helpfully.

His experience was wide and varied. After being graduated with distinction from Harvard in the Class of 1894, he entered the Harvard law school. Illness, however, interrupted his first year. After regaining his health he began preparation for the ministry, spending one year at the General Theological seminary and three years at Oxford, bringing his Oxford days to an end with a "First" in theology.

Returning to this country he, with other young men, placed himself under the direction of Bishop Satterlee of Washington, doing parochial and mission work in connection with the cathedral. When he was hardly more than 30 he had the first signs of heart weakness. Recovering, he turned to the less physically demanding ministry of teaching. From 1903 to 1907 he taught at the Berkeley Divinity school. When I was president of the Episcopal Theological school alumni association and before I was elected to its faculty, I visited Rhinelander at Berkeley and there discussed with him the plan to found at Cambridge a chair in the history of religion and missions. I and I together, he doing the greater part of the work, prepared on paper the suggestions which were shortly thereafter adopted by the Cambridge trustees and faculty. He little knew at the time that he was to be the chair's first incumbent.

In the autumn of 1907 he came to Cambridge. In 1910

(Continued on page 8)

Consolation In War Time

By the Rev. William G. Peck, S.T.D.

AMIDST the gigantic upheaval, the accustomed daily path obliterated, familiar duties abrogated, and over all the landscape of life the shadow of dreadful menace, every man and woman in England has had to face an insistent prior problem. For a person must live. I mean much more than that he must sustain, if he can, his physical existence. He must recover a disturbed balance of mental and emotional life. Suddenly confronted with the reality of war, with all its connotation of anxiety, uncertainty, possible loss and suffering, the mind is at first aware of a ceaseless, gnawing discomfort. Fear sits in the brain and poisons all thought.

No intelligent person can escape the pressure of fear at any time; for an intelligent person has some notion of the awful potentialities of modern armed conflict. We all have relatives or friends who will be engaged in the fighting, even where ourselves are non-combatants. And what guarantee of safety remains for any of us? We fear for the loved ones around us. We are anxious for our country, for our traditions, for our cause—even though we know well that the enemy is sure to be defeated at last. Many of us are facing a great uncertainty as to the future—our dreams and schemes have apparently collapsed, and we cannot see our way. I need not expand the catalogue of adversity. Nor will I apologize for my fear. Courage does not consist in any insensibility to danger, but in a man's reaction to the danger he knows and understands.

It is obvious, therefore, that if decency and sanity are to be preserved, we must somehow discover compensations. Beset by so much that is harrassing, we must somewhere find at least a little comfort. I have been watching my friends, and people in the streets and in trains and buses. And I have been watching myself. I think we are learning some important lessons, and I will try to name some of them.

In the first place, the enforced requirement that we shall, at least for a time, accustom ourselves to live from day to day, is a blessing in disguise. There is, indeed, for many of us, nothing else to do. Later, perhaps, we shall perforce resume our planning, our eager struggle to shape our course, our foresight into the future which we shall attempt to mould. At the moment, however, the horizon is blotted out, and we must set our eyes upon what is near to us. This, I say, is a blessing, because in our accustomed hurrying, scheming life the moderns miss so many precious things that are close at hand: beauty, and the simple interests of homely things, and the common humanity of our neighbors.

I have walked out at night, in the grimness of the London blackout. There is an uncanny silence in the great city, and a darkness that seems palpable. Overhead, I know, is the great balloon barrage, but I can see nothing of it in the impenetrable blackness. But what I have seen, night after night, far above the gloom, is the glory of the stars. This splendor is never fully perceptible amidst the light of London, but now we can see it, and how triumphantly reassuring is the sight! Looking for signs of man's dreadful war in the sky, I have seen the works of God, and the vision has filled me with serenity. In the silence of a wartime London midnight, the stars still hang together:

"Forever singing as they shine,
The Hand that made us is divine."

Somehow that solemn nightly beauty helps one to recover

a sense of proportion. There is, after all, an import in things more enduring than the ugly madness which so much of life seems to have become.

Again, there are the common details of human life, which too often escape a busy man's notice. There may be a riot in the world, but there is a letter from Aunt Fanny, mostly consisting of news about her garden. I confess I have not been interested in her garden in days gone by, but it is very heartening now to realize that it would need more than Hitler to throw Aunt Fanny out of her stride. And though Hitler may be making fierce threats, our dog expects his daily walk. This used to be a nuisance; it is now an event. I have time to appreciate the dog's point of view. Moreover, one now has opportunity to notice his own house and furniture. One has time to be grateful for the services and attentions he has been apt to receive as a matter of course. One finds himself really seeing people and things as he never saw them before. Above all, one knows with a new intensity the reality of the love of those near and dear.

Yet again, there are the neighbors, and the people one sees upon the streets. There is a new approachableness, a new friendliness. All sorts and conditions of people have spoken to me, from the gentleman whom I have passed many a day without a word, but who has now told me that he is a retired doctor and believes in God, to the expansive lady struggling with a shopping basket, an umbrella, and a gas mask, who said that the worst of air raid warnings is that they "do upset the stomach." Barriers of habit fall away, and people need no introductions.

IHAVE been surprised to discover how many complete strangers have accosted me in order to talk about religion. One lady, to whom I have never said more than "good morning" or "good evening," stopped me the other day. She is a very modern person, judging by appearances, and I know that she is no church-goer. "Don't you think this is the end?" she said. "Don't you think God is tired of us? I am sure He must be tired of me and of my sort." And an educated man walked in the morning sunlight with me round our block of flats, telling me that he was ashamed of his life, but that he had never really doubted that life was a serious commission given to us by God. And I have a thought that perhaps the modern crowds, beneath their apparent careless worldliness, have never been quite so far from penitence and faith as we have sometimes supposed. At any rate, this drawing together of human creatures in a kind of implicitly avowed fellowship is a cheering thing.

The necessity of living a day at a time, sends one back to old memories, old books, old music, because in these there is a quality of permanence. In the rush of modern life, one has had to make an effort if he would contemplate the store of beauty and truth that the past has accumulated. Less effort is needed now. Recollection grows easier, and one knows again that humanity has a lovely heritage, in spite of all the forces of destruction.

Many men and women, doubtless, are finding such consolations in war time. Yet these are not the surest or the most satisfying. It is in the Blessed Faith that the deepest comfort lies, and it is in such a time of testing that the reality of the Faith is most certainly discovered. War was declared upon

a Sunday. I had said Mass in the early morning. It was a torturing day, in which every hour seemed a year. The vicar had announced that Evensong would be sung in the afternoon, and I made my way to the church. People came quietly in, some bringing gas masks as well as Prayer Books. Through the colored windows the mellow and kindly sun of September was shining. Nobody seemed restless or showed the least sign of panic. Everything was done decently and in order. The candles burned steadily upon the altar, and the great crucifix upon the reredos spoke silently of the suffering that redeems. The congregation gave the responses firmly, and sang the canticles and hymns with assurance. The vicar preached about the peace of God. The service came to an end, but the congregation did not disperse. They simply knelt there, praying, in the holy calm. As the moments passed, I knew as I have seldom known the presence of God. I knew that the overshadowing wings of the Eternal were above and around us, protecting more precious things than our guns and war planes can ever defend. And as I walked slowly homeward, ancient words were repeating themselves in my heart: *"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. . . . Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day. . . ."*

Bishop Rhinelander

(Continued from page 6)

he left us to become Bishop of Pennsylvania. During those years seven men went into the foreign missionary field. During those years also Rhinelander had from 5 or 10 to 25 or 30 Harvard students in his house Sunday evenings to discuss religious and theological problems. Those evenings were unique in their simplicity, friendliness, and purpose.

As Bishop of Pennsylvania he had but one high purpose—to nurture his own devotional life and that of his clergy, and, through them, that of their people. During those rich and somewhat turbulent years he made and kept some rare friends, and he set some high standards for his profession.

The younger clergy will know him best for his work as warden of the College of Preachers. THE LIVING CHURCH's editorial rightly emphasized his widespread influence in that office. Scholarly, deeply religious, fully aware of the intellectual and devotional needs of the clergy, high above any suspicion of partisan conduct of the college, he guided its increasingly helpful work for 15 years. Those of us who have spent one or more sessions with him there have come away with freshened and deepened interest and enthusiasm. Under his genuine Catholic leadership we, of many minds, have known ourselves as members of one ecclesiastical family. He would frequently remind us of the Holy Spirit. Through Philip Rhinelander the Holy Spirit pervaded the work of the college and now pervades the lives of those who knew him there.

And now he is gone. I owe him much for the good times we had at our club-table in college, at our luncheon club at Oxford, and on our bicycles throughout the lovely Oxfordshire countryside, for the deepening friendship as we worked at our common task here in Cambridge, for the contagious spirituality of his conversation during these latter years as Bishop and warden, and throughout these 50 years for his boundless good nature and inexhaustible fund of wit and humour. He would be the first to say that he fell far short of his ideal. But I have known hardly any who could equal him in distinction of heart and mind.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Holy Fear

20TH SUNDAY AFTER TRINITY

OCTOBER 22

THE *Gospel* contains St. Matthew's version of the same parable that we had on Trinity II, the emphasis, however, is somewhat different. The King (God) has made a marriage-feast for His Son (Christ): to this feast we are invited as guests, to partake of His gift of salvation. The invitation went out, through our Lord and His Apostles to the Jews: they, as a nation, refused it, and judgment fell upon them when the Roman armies came and "burned up their city" in 70 A.D.

Then the invitation went out "into the highways," to people of all nations: the people came flocking in, and "the wedding was furnished with guests." "And when the King came in to see the guests" (as He will at His Second Coming, and as He does now in His coming in the Sacrament), "He found there a man which had not on the wedding-garment" freely provided for all. Let us therefore fear. We put on the wedding garment when we prepare for our Communion with fitting reverence, remembering Who it is that we are coming to meet.

"See then ye walk circumspectly" (prudently), "redeeming the time" (buying up the opportunity to do what is right, while our time of opportunity lasts), learning to "understand what the will of the Lord is," not wasting our time in selfish pleasures, but being (as the *Collect* says) "ready both in body and soul" to do gladly those things which He will to be done.

The Church's Foundation

SS. SIMON AND JUDE, APOSTLES

OCTOBER 28TH

THE *Collect* puts into a prayer the thoughts of the *Epistle*. Three pictures are here given: we are not aliens, strangers, foreigners, but citizens of the City of God; we are "of the household of God," His children, and members of His universal spiritual Family; and we are stones in the Holy Temple which He is building. Of that Temple, Christ is the head corner-stone—this is an image which He Himself used, and is useful to trace the development of this image through the Bible: see Isaiah 28:16; Psalm 118:22; Mark 12:10; Acts 4:11; I Peter 2:4-10. On Him the foundation of the apostles and prophets is built, and on them the Church of God. We pray therefore that we with all Christians may be joined together in unity of spirit, through the Holy Spirit, so that each several congregation of Christians may "live in unity and godly love," and that the schisms which divide Christians from one another may be healed.

In the *Gospel* we are warned against danger from enemies without. The Apostles are told not to be surprised if the world hates them and persecutes them; because the same world hates Him. The Church may indeed purchase peace with the world by becoming worldly: "If ye were of the world, the world would love his own." But by its nature the Church is different from the world. What is promised is not peace with the world, but the presence of the Holy Ghost, who "shall testify of Me and ye also shall bear witness."

Parochial Schools?

By the Rev. Bernard Iddings Bell, Doctor of Pedagogy

THE thing that the Church is put into the world by God to teach, is the spiritual significance of human lives. There are two possible ways and as far as I know only two, to evaluate a human life—for you to evaluate your own, for me to evaluate mine. One is to deny that life has any meaning at all, to say that it consists in the gaining day by day of earthly satisfactions (if one can get at them somehow) and with no hope of getting at anything more deeply satisfying than the things of earth until, the years gone by, one somehow gotten through, one comes at last to feebleness and death—and that is all. The other way is to live for that which is of deeper meaning than earth, in belief and hope in the things invisible and immaterial, the things of God—the things as truth and beauty and the giving of one's self in love—are not only imperishable and everlastingly obtainable but also, even here on earth, the only things that make a human being truly happy. Obviously one's major choice, one's only choice, lies in whether one is going to live one's earthly life for the earthly satisfactions that one may manage to grab hold of as one goes, in which case one comes to nothing at the end (since the power to enjoy those things wanes with age and perishes at death), or to live one's earthly life in terms of deathless things, the things which are of God.

There are few people who, having faced the realities of human life as it is, having foreseen the end of earthly existence, deliberately choose the pursuit of the temporal. There are few who calmly and reasonably decide that the pursuit of earthly wealth is even here on earth more worthwhile than the pursuit of truth, or that it is more fun to strive for carnal satisfactions than for the making and enjoyment of beauty, or that the pursuit of ambition gives one more joy, as the years pass, than achievement in sheer goodness. We all know, when we come to think about it, what it is that we ought to live for, that it is we *must* live for if our life is not to be like water poured fruitlessly upon the ground. And yet nowadays, for all that, a larger proportion of people than at any time in many centuries past, does live for the petty things of earth and neglects the things that satisfy.

The chief reason for this is that in contemporary education we are failing, long have failed, adequately to teach the growing children to contemplate, to long for, to strive after, the things that are of God. We take an immense amount of time, and spend vast sums of money, teaching them how to make a living, and next to no time or money teaching them how to live. So trained, thanks to us, they throw away their days when once they have come to maturity; and they are in consequence, though they do not themselves know why, discontent, socially unreliable, and wretchedly distraught.

The great system of education which we have set up in America under secular auspices, the system to which we entrust our children from pre-school years until they have passed through the high school—and a large number go on through college—is one of the most extraordinary achievements of our civilization; and despite certain criticisms as to method which may be made, there can be little legitimate fault to find with what that system actually does and teaches; and there is much to praise. Yet, for all that, it is a truth which needs saying, a truth which the Church must insist upon in the world of tomorrow, that there has rarely if ever existed an educational system so harmful to human happiness and welfare. What is wrong is not in what the system does, but in what it leaves

undone; not in what it teaches, but in what it refrains from teaching. It trains our children to think about everything, to work in terms of everything—except what matters most. It ignores the spiritual life. The public schools (and most of our private schools, too), in an exact sense of the word, are godless. That does not mean that these schools argue against God, specifically deny God or even ridicule God. They do worse than that: they ignore God. By so doing they never introduce the pupils to participation in the whole vast field of religious experience—the most illuminating and enriching experience that the human race has known. This deprivation warps the whole lives of growing children and makes it almost impossibly difficult for them, later on to arrive at poise, sanity, peace, courage, serenity or joy.

The leaving of religion out makes the product, quite literally, unbalanced—wobbly, incapable of standing up under the battering blows of circumstance, at length for the most part bewildered and disappointed shuttle-cocks blown about by forces beyond their understanding or control. Religion *does* matter, and it cannot be pushed out of education without disaster to the pupils. God *does* matter, matters more than anything else; and by ignoring Him—His will, His power, His love, His understanding and His grace—our schools are guilty of a malpractice all the more to be condemned because it is mostly unintentional. We have a right to demand that educators shall not misunderstand, even by inadvertence, the nature of human life, the hungers and the needs of those committed to their care.

OF LATE there has been more than a little realization of this dreadful, this humanity-wrecking lack in our public schools. The New York Chamber of Commerce, for example, has said this year that the one improvement above all needed in our schools is a reintroduction into them of the teaching of religion. And certainly anyone who has watched the changing opinion in teachers' colleges and among American pedagogical theorists, will have seen how much new understanding there is now than once there was, that without religion there can be no moral stability in the product of our schools.

But merely to desire the reintroduction of religion is not to get it. There is in the way the great difficulty that to teach religion is not to teach a subject called "Scripture" or "divinity" but rather to impart a godward attitude toward all life. The thing that is demanded of the schools is not that they shall add religion as an item in the curriculum, like history or arithmetic, but that every bit of the teaching, in every field of learning, shall be taught from a religious point of view. And that, the public schools are utterly unfit to do, because they have taught everything from an ungodward and secular point of view, and that for so long a time as to make a *volteface* almost impossible. Their text books, their curricular syllabi, their teachers (for that matter), all need a new orientation. The public schools are hampered too, it must be remembered, and hindered in their task, by persistent hullabaloo raised by the ignorantly Godless, who fight every effort they make to do their duty.

Before such a necessity and with such a vocal opposition, school authorities are apt to feel utterly helpless. They do not know how to make over either themselves or their schools. We cannot afford much longer patiently to wait until they accomplish their tremendously difficult about-face. It may be

that the secularist inertia is so strong that they can *never* recover their sense of balance, *never* be competent to lead children to an awareness of the majesty and mercy, the strength and compassion of the Almighty. In that case, sanely religious people will be compelled to withdraw their children from the public schools and put them in religious schools; and if that must be done, it is plainly a necessary work of the Church to create such religious schools for them to be placed in.

ONE thing that is absolutely certain is that there is small use in the Church's trying to do God's work in the world of tomorrow if the children of tomorrow are to be trained in schools which leave God out. Why force the Church to regard its own children as heathen who have to be converted when they come to years of maturity? That is the case now. The Sunday school will not do for stemming the secularist tide. You can not make intelligently religious children by taking them on for an hour on Sunday morning, or even for a hour during the week, and telling them about God, while for 30 hours a week they are being trained in a highly attractive and interesting school which does not realize that God exists. You will have difficulty in teaching them religion even in a Christian home, for in this day our children live in their schools, in terms of schools—not in homes or in terms of homes. They must be taught to be religious in their regular, every-day schools, or they will grow up to be what our older boys and girls, our young men and women, mostly are in America, namely religious illiterates.

This is no exaggeration. I know that it is, rather, an understatement. For the best part of a quarter-century of priesthood I have spent my time with young men and women—in colleges and in business and industrial circles. The poor dears are, for the most part, utterly ignorant about the spiritual life. Who, what is God? They have babyish ideas about Him, or none. What is man? They have only the most crude and inadequate sort of moral philosophy. How can man's life mean anything but unrelieved tragedy in the light of sure and speedy death? They have hardly even thought about it. What is the meaning of suffering and sorrow? Their answer is to dodge the facts as long as possible. What is sin? Who and what is Jesus Christ? What are the human difficulties which make redemption and justification more than words? They know not. Why must, and how can, a man or woman stand alone against the madding crowd? What is the kingdom of God? Why is the Church, and what is it? What is the rationale of sacraments? What is heaven? What is hell? They know not. Their idea of prayer is rarely more than of the crudest and most absurd sort of magic. They do not know how to adore. They have no notion of how to examine or estimate their own achievements. They even think that when the Church speaks of a personal God, it means a God with a physical body sitting on a material throne in a fixed spot in the sky!

Of what may be called the laboratory techniques of Christianity, whereby the truth handed down by the saints is made one's own—of that they have not so much as heard that there is any such thing. Religion to them is almost wholly something to argue about (usually with sketchy information), hardly ever a systematic system of entrustment of themselves to That Which Is. They never even suspect that religion has been throughout the ages a racial avenue toward meaning. They are often bored even to discuss religion, simply and solely because, while about it they know nothing whatever, they imagine that they have mastered all there is to be known. How did they get that way? They were brought up in schools which left religion out. Can one gain mastery in any field of

knowledge unless in his growing and eager years he has been taught and helped to understand? And so the Church must needs go out and convert its own children, the poor heathen whom Christian parents have not sent to Christian schools.

WHAT is the answer? I feel myself that parochial schools are the answer. The Roman Catholic Church has always known that, in this and every country. In other countries other Churches have known it, too: Lutherans, Calvinists, the Church of England. Let us recover from complacent blindness to the facts.

Let each Church found and maintain full-time day schools which will not merely teach religion as a subject but rather teach every single subject with a Godward point of view, help the children to see God in nature, God in history, God in the studio and music room, God everywhere, and to see themselves in God's design and as God's children. Let those schools be subject to state supervision, that there may be insurance of trained teachers and sound method. Let the state keep them up to the mark. And finally—this is very important—let the State support them, pay for them. Why not? They will be doing the State's educational work for her, doing it better than Godless schools ever can. There is nothing startling and unprecedented about the State's paying for religious schools. In England it is done—not only for the schools conducted by the Church of England but for Roman Catholic schools, Protestant schools, Jewish schools. And the constitution of the new Ireland, adopted in 1937, provides that there shall be State aid for schools conducted by religious bodies, and no discrimination in this respect between the denominations existing in Ireland. Why not in America, too? Let the secularized schools be kept going, of course, for the children of such parents as have too little understanding to desire a religious education for their boys and girls; but no longer let us condemn to a godless training the children of the more perceptive majority.

You may not like that answer. All right, then, suggest a better. Some answer there must be. It will not do to go on year after year with most of our children lost to God. It is early that we lose them. There is little use, for instance, in our concentrating on gaining them for religion in their college years. The boys and girls who "lost their religion in college" almost never had any intelligent devoutness to lose when they went to college. And the same holds true for our young people in offices and factories, and for the young married people who are setting up homes. They were lost to God when they were little people. If you do not like the parochial school, the question is, what are we going to do about it? Some action against the peril of a godless schooling, the Church must insist on in the world of tomorrow. Come weal, come woe, we Christians must secure the reintroduction of God into American education. If we leave that fight unfought, we might as well give up hope of bringing in God's kingdom in this land of ours, for how can a kingdom come into power unless the growing children have a decent chance to know the King?

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publisher and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

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American Christians in the World Crisis

A Sermon Preached October 1st at the Cathedral of St. John the Divine

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

Be strong in the Lord, and in the power of His might. Put on the whole armour of God. . . . For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places."
Ephesians VI: 10-12.

AS CHRISTIANS, and as Americans, we are confronted with a tragic and appalling situation in this world, a situation which demands our most earnest efforts to look clearly, and to judge rightly.

During this past week I have received a great number of letters and messages on this subject, some of them from men and women who are much confused in mind, and I feel that I must speak this morning on our duty both as Christians and as Americans in this world crisis.

There are some who hold that the ministers of the Church should have nothing to say on these issues. I do not agree with them. It is true that whatever the ministers of the Church say in such a crisis must be said with the gravest sense of responsibility, it is true that this matter should not be brought too often into our pulpits, it is true that there should be no discussion in our pulpits of the merely political questions involved, but it would be strange indeed if the ministers of the Church should be silent in the face of such supreme moral and ritual issues as this crisis brings to us.

I shall therefore speak as clearly and simply as I can of what I believe to be our duty at this time.

As Christians, and as Americans, we hate and abhor war. We know, all of us, that if this were a Christian world there would be no war in it. We know that war is always the result of sin in the lives of men. But we know also that there are situations in which it is not only justifiable but our bounden duty to use force for the repression of crime and for the restraint of the wrong-doer. I have great respect for our extreme pacifist brethren but I cannot agree with their reasoning either intellectually or morally. We all want peace, but right is more important than peace. Peace can only come as the fruit of righteousness. The Christian religion stands not for peace at any price but for righteousness at any cost. It is significant that earnest, lifelong pacifists like Thomas Mann and Lord Robert Cecil have found themselves compelled to revise their judgments in the face of this present world situation. But we know that war brings terrible consequences to all who are engaged in it, to the victors as well as to the conquered. We know the horrors and barbarities of modern warfare. And we realize the great danger to liberty and to democratic institutions which war inevitably brings. No sane American, and certainly no Christian can wish to see our country forced to take part in this war or in any war.

Our government has rightly taken the position of legal and official neutrality. We hope and pray that it may be possible, and that it may be right, for our country to continue in this position. But this does not mean that we have the right to be indifferent or neutral in our personal judgments to the issues involved in this great struggle. A Christian cannot be neutral between right and wrong.

As Christians, and as Americans, we must try to think clearly and to form right and just judgments in this world

crisis, and there are three things which seem to be quite clear.

First, it is useless to pretend that we as a nation have nothing to do with this conflict, that it is only one of those age-old quarrels in the family of nations with which we here in America are not concerned. The issues in this war affect vitally the future of practically all peoples throughout the world and they directly affect our life and future as a nation.

Second, in the light of the known, unquestioned facts we cannot hold that all the nations engaged in this war are equally responsible for it. We know that much can be said with truth as to wrong doing in the past in which we and all the nations have had our share, but to say, or imply, that all the nations engaged in this war are equally responsible for it is to disregard the facts and to do grave injustice to those who used their utmost efforts to prevent and avert it.

Third, this is not merely a war between nations. It is a world crisis. The world is threatened now with something far more terrible than was ever threatened by Genghis Khan or any former world conqueror. The issue in this conflict is between totalitarianism with all that totalitarianism stands for on the one hand, and democracy with all that democracy stands for, on the other. The issue is as to whether totalitarianism with its barbarous and inhuman despotism, its anti-God philosophy, and its declared war on Christianity, is now to dominate this world and shape the lives of men.

WE SEE now clearly that German Nazism and Russian Communism stand for the same things and that their aims and purposes are one. We see both in Germany and in Russia what totalitarianism means and stands for. We see that it stands for rule by brutal and naked force, rule not only over the bodies but over the minds and thoughts and souls of men. We see that it seeks to destroy the very elements of civilization and is the open enemy of justice, of human freedom, and of religion. As Thomas Mann so truly says, the aim of both Nazism and Communism is the destruction not only of democracy and freedom but of Christianity itself in which democracy is rooted and whose political expression it is. Totalitarianism denies that the individual has any rights whatever which the State is bound to respect. As Americans, and certainly as Christians, we stand for the dignity of man and for the sacredness of human personality; we believe, and know, and will stand forever for the fact that each individual, each man or woman, no matter what his race or color, is a child of God and as such has rights which are inalienable and of which no government, no State, no dictator, has the right to deprive him.

No Christian, and no true American, can be neutral in judgment between the things for which totalitarianism stands and the things for which democracy stands. Our sympathies, our moral support, and whatever support we can rightly give at this time must be with those who at untold cost to themselves are upholding the principles and the ideals of human life in which we believe. What our ultimate duty as a nation may be if the conflict is prolonged no one can say, and no wise man will now attempt to say.

We must pray not only that our country may be spared

from war; we must pray also that no matter what may come we may do what is right. We must pray for the guilty leaders who have forced the world into this fearful struggle, that their eyes may be opened and their hearts changed. We must pray for the German people and for the Russian people who are being so tragically misguided and misled. We must pray for all those on both sides who are suffering and will suffer so unspeakably through this war. We must pray for our brethren of the free nations, who are giving their lives and all that they have for the principles on which our country was founded and for which we stand. We must pray that the conflict may speedily be ended and that it may be so ended

that righteousness, justice, and liberty may be preserved and maintained in this world, for the sake of all the nations including Germany and Russia, and for the sake of our own land and of our children.

And we must pray that when the conflict is ended, all the nations, may be guided to establish a true and righteous peace, a peace free from any spirit of vengeance or vindictiveness, a peace which will give hope to a saner and a more brotherly world, a world in which men may listen more truly to the message of Him who is Prince of Peace, the only Guide and Saviour of mankind, the Eternal Son of God.

Books of the Day

Elizabeth McCracken, Editor

For Those Who Prefer Facts to Recrimination

THE SOCIAL AND POLITICAL DOCTRINES OF CONTEMPORARY EUROPE. By Michael Oakeshott. Macmillan. For the Cambridge university press. \$3.50.

MR. OAKESHOTT has well done a usefully dispassionate piece of work for those who prefer facts to recrimination in judgment of the political theories which contend today for man's allegiance. He has brought together in one volume (and in translation) the basic documents which officially self-define the political faiths of Communists, Fascists, Catholics, Nazis, and the devotees of Representative Democracy. And, with the exception of a few introductory explanations, he has left those documents to speak for themselves.

About Communism, the reader can here learn from *The Communist Manifesto* of Marx and Engels, from Lenin's commentary, *The Teaching of Karl Marx*, from chapters one and five of Lenin's *State and Revolution*, from the *Constitution of the U.S.S.R.* (1936), etc. The Italian theory is presented by Mussolini's own *Doctrine of Fascism*, by the *Charter of Labour*, and by the laws on the press and on labor disputes. The German idea is shown by *The Twenty-five points* (Munich, 1920), by *The Political and Economic Programme of the N.S.D.A.P.*, by extensive analysis of *Mein Kampf*, by the *National Socialist Labour Service Law* (1935) and by the laws on Race and Citizenship, on the Hitler Youth, and on "Blut und Boden."

To find authoritative or definitive statements of the political theory behind Representative Democracy, Mr. Oakeshott is harder put to it. As he says in a brief note, the democratic system derives from many sources, not always compatible; chief among them are aristocratic constitutionalism, nonconformist Protestant religion and a "radicalism" based upon the economic individualism of J. S. Mill, Adam Smith, etc. He does as good as job as could be expected, with references chiefly to Mill, de Tocqueville, Thomas Paine, Lincoln, and T. H. Green. All of these are mid-Victorian or earlier. One of the chief weaknesses of "Democracy" is that it has not seriously attempted to restate or rethink its political basis but has, instead, gone on pragmatically modifying itself by "socialistic" infusions until its theory is a mass of confusing inconsistencies. Its virtues are not the sort that one can make easily into battle-cries. "The characteristic simple-mindedness of the Representative Democracy doctrine makes it appear in the modern world as a fool among knaves."

Where Mr. Oakeshott will cause comment, and perhaps some embarrassment, is in his insistence, which the documents he cites seem to bear out beyond question, that Representative Democracy is incompatible with the political theory necessarily implicit in the Catholic religion. This he does not offer as a criticism of Catholicism, favorable or otherwise; he simply states the fact. "In the doctrine of property—in the nature of a deduction from a more fundamental concept, the concept of the individual—the democratic conception differs from that which belongs to Catholic theory," says the author in his introductory comment; an observation profoundly just. If we are to judge from the Encyclicals of Leo XIII and Pius XI, from which we have here extensive quotations, and from the Catholic experiments in Ireland and Portugal (the Eire constitution is included) Catholicism has a theory of the State not recognized as valid by the founding

fathers in America or by their French and British political school-masters. That does not mean that the Catholic theory is Fascist—still less Communist. Only, it is not "democratic," either.

It is hard to see how a careful student of political problems and certainly how anyone who preaches or lectures on political problems, can easily do without this book. As Professor Ernest Barker says of it, in an appreciative foreword, "The reader will gain at the least, some understanding of the forces which are working on men's minds in contemporary Europe. If he can go further, and discover *how* they work and *what* they produce, his gain will be all the greater; but he will have gained a good deal if he has grasped the *idées-forces* which are active around and about him."

BERNARD IDDINGS BELL.

A Fine Book by the Dean of Princeton's Chapel

ONE GENERATION AND ANOTHER: Handing on a Family Tradition. By Robert Russell Wicks. Scribners. Pp. 191. \$1.50.

IN THIS companion volume to his earlier book, *The Reason for Living*, the dean of the chapel at Princeton university points out that genuine religious living is best transmitted within an older generation overlaps a younger generation in a home. It is conveyed not so much by means of direct instruction as by the channel of admiration. Younger persons absorb religion by living through admiration of the religious lives of their elders long before they can understand religious beliefs or appreciate religious methods.

The author is convinced that the greatest current peril is the desire of all classes of society to take advantage of an existing civilization while incapable of transmitting the heritage of character and wisdom necessary to sustain it. He feels that hitherto abnormal homes have received an abnormal amount of attention.

An outstanding chapter is that devoted to the power of family sentiment, which, though rather indefinite, is the best available medium for transmitting the moral and spiritual heritage without the imposition of fixed patterns of the past. The analysis of the deep and subtle sources of family sentiment is excellently done.

The modern touch in Dean Wicks' treatment appears in his scathing attack on parents who try to get their own way over children under the guise of religion discipline, and his feeling that the younger generation should be allowed to treat the Bible as a natural collection of literature unimpeded by artificial notions of its production. At the same time he joins with William Lyon Phelps and John R. Macarthur in holding that for sheer literary power nothing can replace the King James version.

The addition of an index would greatly increase the book's effectiveness.

C. RANKIN BARNES.

Personal Witness

REDISCOVERING THE CREED. By Mildred Whitney Stillman. Idlewild Press, Cornwall-on-Hudson, N. Y. \$1.00.

THIS tiny book is extremely personal: it recounts the author's quest for the deeper meaning of the Christian Creed. It combines a great many different ideas which mean much to the one who holds them; but it hardly gets beyond a book of reminiscence. We hardly can say that Mrs. Stillman has "rediscovered" the Creed; she has found a religion, but not quite that which the Creeds state.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Diocesan Training Schools Are Planned

Religious Education Department and Church School Union Help With Outlining of Work

BOSTON—Diocesan training schools have been highly developed in the diocese of Massachusetts, and in the future eight of them will be held on nights for five successive weeks in different sections of the diocese. Each school is under the supervision of a local layman, acting as dean, and is planned in collaboration with the diocesan department of religious education, of which the Rev. Dr. Charles F. Lancaster, is executive secretary, and the Church School Union.

Centers for this advance in adult education are Boston, the Cathedral Church of St. Paul; Lawrence, Grace church; Marlborough, Holy Trinity; Hanover, St. Andrew's; Salem, Grace church; Waltham, First church; Brockton, St. Paul's; and Fall River, Church of the Ascension. Forty-eight courses of study are to be offered, the widest variety of which are to be found in the key school in the Cathedral Church of St. Paul. The Rev. Dr. Phillips E. Osgood will present a course in the Creeds at 5:10 P.M. With an interim for an informal supper at 5:45 P.M., 15 minutes spent in prayer, the evening sessions are to follow at 6:50 P.M.

PRAYER BOOK AND BIBLE

Dean Sturges of the cathedral and the Rev. Henry McF. B. Ogilby will offer between them training for lay readers in the use of the Prayer Book and the Bible, in line with action taken at the last diocesan convention when a high standard for lay readers was set. The Rev. Paul T. Maltz Jr. is chairman of a course on Family Relations. He is enlisting services of a series of lecturers. The Rev. Canon Richard Lief of Providence, R. I., will give the first three lectures on Family Beginnings, Broken Families, and Church and Family Life.

The Life of Prayer by Miss Ruth M. Gordon; Church History, taught by the Rev. T. Hunting-Chappell of Dedham; Leadership Training for Young People's Fellowship, under chairman of Miss Katharine C. Eynon; Church School Training, by Miss Lillian M. Boyd; and The New Testament, by the Rev. John S. Moses of Chestnut Hill are among the other courses filling the program.

Each course offers a credit toward a diploma from the diocese of Massachusetts toward the National Accredited Leaders' Association. The Rev. Laurence H. Blackman of the cathedral staff is the school chaplain.

Election to Episcopate Is Declined by Dean Powell

WASHINGTON—Dean Noble C. Powell of Washington cathedral, warden of the College of Preachers, on October 9th declined his election as Bishop of Louisiana. This is the second time he has declined the election.

Dean Powell said that he had come to his decision after a grueling experience and that he had decided that it was to the best interests of the Church that he remain at his present post. His decision was especially difficult, he said, in view of the fact that the diocese had twice offered him the episcopacy.

Dean Powell was first elected head of the diocese on April 12th. He declined the election on May 12th. The second election came on September 20th.

W. A. Elects Mrs. Happ as National President

NEW YORK—Mrs. Robert G. Happ, South Bend, Ind., was elected chairman of the executive board of the national Woman's Auxiliary of the Church at the meeting of the board at 281 Fourth avenue, late Friday afternoon, October 6th.

The new chairman, succeeding Mrs. Fred W. Thomas, Asheville, N. C., will take office in December, the next quarterly meeting, and continue in office until the triennial meeting of the entire Woman's Auxiliary in Kansas City, October, 1940.

Mrs. Happ is chairman of the board's committee which is making a survey to ascertain the feeling of Churchwomen on the subject of marriage and divorce, and is secretary of the provincial division of the Woman's Auxiliary which includes the states of Ohio, Indiana, Illinois, Wisconsin, and Michigan.

The board elected Mrs. Paul Barbour, of Mission, S. D., as vice chairman, for the same term of office. Mrs. Barbour has been a member of the board for a number of years, and is a former educational secretary of the Woman's Auxiliary in South Dakota.

U. S. Asked to Keep Sane by Bishop of Washington

WASHINGTON (RNS)—Returning to the Washington cathedral after a summer vacation, the Rt. Rev. James E. Freeman, Bishop of Washington, appealed to citizens of the nation's capital and the country at large to help America "keep its sanity" in the present world crisis.

Bishop Freeman asked that this country be not drawn into the conflict and warned that "our security, war or no war, neutrality or no neutrality, is based on Christian civilization."

Aid to Conscientious Objector Considered

Bishop Remington Appears Before Federal Council Group Seeking Cooperation in War-Time Task

NEW YORK—Bishop Remington of Eastern Oregon, at the request of the Commission on Non-Combatant War Service, held here October 5th, announced that he had appeared as a representative of the commission before the executive committee of the Federal Council of Churches on October 6th, in order to explore the possibility of cooperation in giving support to the conscientious objector. The committee approved, in principle, the bill proposed by the Church commission.

Appearing before the executive committee, Bishop Remington presented the commission's cause and brought before the committee a bill which the commission proposes and which had a hearing before the Senate military affairs committee in 1937. The executive committee voted:

"That the proposed bill be approved in principle and be referred to the Department of International Justice and Goodwill for specific report and recommendation at the next meeting of the executive committee."

On October 19th a further meeting will be held under the chairmanship of the Rev. Roswell P. Barnes of the Department of International Justice and Goodwill. Ways and means will be discussed for introducing the bill in Congress.

TO BE PRESENTED TO HOUSE OF BISHOPS

Bishop Remington, chairman of the Commission on Non-Combatant War Service, also announced that the commission had requested him to present the subject of the treatment of conscientious objectors to the committee of the House of Bishops which is to prepare a pastoral letter.

GTS Begins 121st Year With 54 Students, Including a Lutheran

NEW YORK—General theological seminary opened its 121st academic year here on September 27th with 54 new students: 39 juniors, 3 middlers, 1 senior, 3 special students, 7 graduate students, and 1 guest student, this last being a Lutheran minister. The students come from 29 dioceses.

Two additions to the teaching staff are the Rev. Robert L. Clayton and the Rev. George A. Heald. They have been appointed as fellows, with tutorial duties. At the opening service, the dean, the Very Rev. Dr. Hughell E. W. Fosbroke, the sub-dean, the Rev. Dr. Charles N. Shepard, and the entire faculty were present.

The Ministry of Cards

WE all can't be in Holy Orders, but every one of us who calls himself Christian can exert a ministry all his own. To friends who are sick, lonely, depressed, unemployed, worried, indifferent, lapsed, not frequent in their Communion, embittered—why not send them, as a friendly touch of thoughtfulness, some appropriate little card.

There are numberless such lovely little things here in our large stock. If perhaps you have slipped into the rut of forgetfulness (shyness is the word the devil tells you to use) of others, snap out of it, and we'll tell you of our plan whereby you may actually see some of these cards before you buy them.

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Los Angeles Congregation That Met in Vacant Store Builds Itself New Chapel

ENCINITAS, CALIF.—St. Andrew's mission, which serves the communities of Leucadia and Encinitas in the diocese of Los Angeles, came to life again recently, as the result of a canvass of the communities some time ago by the Rev. David Graham and a good deal of work on the part of the townspeople. Mr. Graham found 25 Episcopalians who wanted services, and he held the services in a vacant store. Now the mission has built a new chapel.

The old furniture had been stored when a previous priest had discontinued the work here. It was brought out of storage, dusted off, and set up in the vacant store. Regular services were held in the store for over a year.

When the store building was sold, the mission had to move. Then a desire to build took hold of the congregation, which fortunately included an architect, Thomas Preston. He drew up a plan, property was secured on which to build, and soon the chapel was beginning to take shape.

The chapel seats 50 persons comfortably, including six in the choir. There is a vesting room for clergy and choir. Three-fourths of the labor that went into the building was donated by members of the congregation and other interested townspeople, and the architect donated his services. Total cost of the building amounted to slightly more than \$600, of which two-thirds has been paid.

College Clergy Retreat Addressed by Dr. Wedel

SOUTHBORO, MASS.—The annual retreat of college clergy and school masters was held under the auspices of the Church Society for College Work at St. Mark's school, Southboro, from September 12th to 14th. An address was given by the Rev. Dr. Theodore O. Wedel, who is the former secretary for the Church's College Work and is now director of students for the College of Preachers in Washington.

One day was spent in discussion. The first speaker was Prof. John D. Wild of the Harvard philosophy department, who spoke on The Place of Theology in Education. He was followed by the Rev. H.M.P. Davidson, chaplain at St. George's school, who spoke on religious Continuity—Home, School, and College. The Rev. Alden D. Kelley, present secretary for College Work, spoke on the Religious Picture of the Church in Colleges, and the Rev. Frederick B. Kellogg, chaplain of Episcopal students at Harvard university and secretary of the retreat, on The Practical Steps in College Religious Work.

There were 36 persons in attendance.

Consecrated by Bishop Brown

LANCASTER, PA.—The rebuilt church in St. John's parish here was consecrated September 28th by Bishop Brown of Harrisburg. Canon Heber W. Becker is the rector.

May Postpone First Meeting of Council

Possibility to be Discussed Whether
American, Canadian Provisional
Committee Meets

NEW YORK (RNS)—Possible postponement of the first meeting of the World Council of Churches scheduled to be held in the United States in 1941, will be discussed at a joint meeting of Canadian and United States Churches through the convening this month of the North American section of the Provisional Committee of the World Council. Authorization for the meeting was extended by the joint executive committee of the American sections of Life and Work and Faith and Order Movement meeting here.

[The joint executive committee represents the American section of the ecumenical movement. When the World Council of Churches, now in process of formation, is formally constituted, both the Life and Work and Faith and Order Movements will become commissions within it.]

Dr. Henry Smith Leiper, foreign secretary of the Federal Council of the Churches of Christ in America, in speaking before the committee, revealed that what in 1914 the non-Roman churches had no effective international ties, they now find themselves, at the outbreak of war in Europe, with clearly defined common policies, a well-established central agency in Geneva, branch offices in London, Oxford and New York, as well as with an elaborate system of communication between Church leaders throughout the world.

RESPONSIBILITY FOR PRISONERS

Dr. Leiper also pointed out that following 1914 there were 6,000,000 prisoners of war in 3,000 prison camps for which the ministrations of the Church were required. In the event of a similar recurrence, he declared, the responsibility of Church agencies would be apparent.

Aid for German missions and missionaries was discussed by the joint executive committee, but it was decided that it was too early to work out definite plans in the present emergency.

The joint committee elected Dr. William Adams Brown to succeed the late Dr. J. Ross Stevenson as its chairman. Dr. George W. Richards was elected chairman of the American section of the Faith and Order Movement, also succeeding Dr. Stevenson.

Merger to be Considered

HARRISBURG, PA. (RNS)—Merger of the United Brethren and Evangelical Churches will be the aim of a joint commission representing the two denominations, which will meet in Indianapolis, Ind., in November, it was announced here by Rev. Joseph F. Gross, a member of the United Brethren committee.

Radio Serial" to Begin October 22d

Broadcasts Telling Aims, Ideals,
Opportunities, Accomplishments
of Church to Start Over WQXR

NEW YORK—A radio serial telling of the aims, ideals, opportunities, and accomplishments of the Episcopal Church, and keyed closely to the trend of current events, will begin October 22d, with a broadcast on WQXR in New York, with Rev. Dr. Charles W. Sheerin, vice-president of the Church's National Council, as the first speaker, on the topic, A Church with a Message for the World. The broadcasts will continue each Sunday for eight weeks at 5:00 to 5:15 P.M., with bishops, rectors of parishes, and laymen presenting, from their respective points, the topics to be considered.

On October 22d, Rev. Elmore McN. McKee, rector of St. George's church, New York, discusses the social responsibilities of the Church on October 29th. The Rev. Dr. C. Glenn, rector of Christ church, Cambridge, Mass., and formerly in charge of the college work on the staff of Episcopal Church headquarters, speaks November 5th on A Church With a Mission to the World; and on November 12th, Rear Admiral Reginald K. Belknap, retired, a veteran of Trinity church, New York, and former of the General theological seminary, discusses A Church With a Civic Responsibility.

On November 19th, the Rev. Charles P. Taft, active Episcopal minister of Cincinnati, speaking of tasks to be performed by laymen of the Church, and on November 26th Bishop Manning of New York will speak on The Church's Mission of Leadership.

The Church's Gospel Message will be

opies of US Constitution Distributed to Congregation by Dr. H. Darlington at Church of Heavenly Rest, N. Y.

NEW YORK—The Rev. Dr. Henry Darlington aroused excited discussion, not only among his own parishioners but also among church circles in general, by distributing copies of the Constitution of the United States to the members of his large congregation as they left the Church of the Heavenly Rest after the morning service on October 8th.

Before beginning the distribution, Dr. Darlington said:

"I have here a document which I wish to put into the hands of each one of you as you go out. Take your copy with you and read it, absorb what it says—not what I think it says—and you will rediscover the brotherhood, and yourself. The framers of the Constitution were men who believed in God and their fellowmen and themselves. Thus, if you will read and study the Constitution, you will rediscover God. We need the same singleness of aim as the framers of the Constitution had, and thus, by rediscovering the ideal the founders of this nation had before them, and following it, we will be able to ward off Old World schemes



EPIPHANY, PROVIDENCE, R. I.
Bishop Perry of Rhode Island on the Feast of St. Matthew blessed and rededicated the renovated Church of the Epiphany, Providence. Extensive alterations recently made at the church include new lights, pews, choir stalls, and altar rail. The improvements are a memorial to the late Rev. Cassius Henry Hunt and Miss Nellie Gardiner. The Rev. Neville Tinker is rector. (Aml Photo.)

the subject December 3d, with the Rev. Joseph Fort Newton, rector of the Church of St. Luke and the Epiphany, Philadelphia, noted preacher and author, as the speaker, and the series will close with Bishop Stires of Long Island speaking December 10th on A Church With a World Responsibility.

The broadcasts, the first of the kind ever planned by the Episcopal Church, are sponsored jointly by the National Council of the Church and its Forward Movement Commission, and are a part of an intensive educational campaign being conducted throughout the Church, under the leadership of the Most Rev. Henry St. George Tucker, Presiding Bishop, to deepen the devotion and increase the interest of Church people generally.

that propagandists are seeking to foster here. If you would know exactly what these isms stand for, go and attend their meetings. There is nothing to be afraid of, unless you are not convinced that your own stand, point of view, and plan is right.

"If we are to perpetuate the inheritance of our forebears, we must have active co-operation, regardless of race, color, or creed. We have not done enough until we rediscover the fundamental principles of our Constitution so that Jews, Catholics, Protestants and agnostics can live together in peace and harmony. When you can truly say that you have realized this thought, then you have rediscovered yourself and God as well."

The discussion followed two main lines. One was to the effect that Dr. Darlington's action was "sensational" and likely to cause headlines in the secular press. The headlines indeed came. The other was that all the other rectors in the city might well do what Dr. Darlington did, as the best argument against any form of invasion of human rights.

Honor Bishop Taitt on 10th Anniversary

Pennsylvania Diocesan Praised by
Many Speakers at Banquet in
Philadelphia

PHILADELPHIA—Pennsylvania honored its Bishop on Tuesday, October 3d, when approximately 800 people sat down to dinner in the ballroom of the Penn Athletic club here. It was the eve of the 10th anniversary of Bishop Taitt's consecration to the episcopate. The occasion was arranged by the Church club, and Percival Granger presided.

Among the speakers were two neighboring bishops. Bishop Sterrett of Bethlehem said of Bishop Taitt: "We need him, and we need the things he stands for." Of the things for which Bishop Taitt stands Bishop Sterrett mentioned of dignity, a sense of humor, and a spirit of good will.

Another speaker was Bishop McKinsstry. "Bishop Taitt is something more than a piece of ecclesiastical fiction. He is the real thing!" he said. He enumerated three things for which Bishop Taitt is loved: humor, loyalty to his job, and friendliness.

Mrs. Edward Ingersoll, president of the Woman's Auxiliary of the diocese, praised the Bishop by saying: "He always gives the work of the Auxiliary his wholehearted support. . . . At work or at play we can always count on our Bishop for his capital coöperation and for his blessing."

The vice president of the executive council, Spencer Ervin, said that Bishop Taitt's qualities were enshrined in his name:

- (1) To All In Their Turn
- (2) Teach And Inspire The Thousands
- (3) Travel Always In The Twelvemonth
- (4) Taitt Always Is The Tops

The Rev. Granville Taylor said: "Ten years ago God had a great task to do and needed a great man to do it. Bishop Taitt has been able to do that task because there has been a burning passion for Christ in his heart." And the Rev. Dr. Leicester Lewis recalled that the work of a Bishop is primarily to be a witness and "Bishop Taitt has never failed to be just that."

On the morning following the dinner most of the diocesan clergy and many of the laity gathered with the Bishop for a celebration of the Holy Communion at the place of his consecration, the Church of the Advocate. The Bishop was the celebrant.

Chapter Room of Mass. Church Damaged by Fire

NEWTON LOWER FALLS, MASS.—Damage to the extent of several thousand dollars was caused in the chapter room of St. Mary's church here on October 3d when fire swept the room. The parish house and the church were not damaged. The Rev. Roger Bennett is rector of the church, which was built in 1813.

Says Churchmen Can't Conscientiously Forego a Magazine Like "Living Church"

Noted Rector Wants Every Church Person to Bring Magazine Into Own Home and Read It

By L. C. Livy

ANYWHERE, USA — "No Churchman can conscientiously do without a Church magazine that brings him regularly the news, the thought, and the work of the Episcopal Church each week," said the Rev. John Doe today in an interview with this correspondent. Fr. Doe's eyes wandered across the church vestibule to where a pile of copies of THE LIVING CHURCH were on sale.

"One magazine does this splendidly," Fr. Doe went on, becoming a little heated in his enthusiasm, "and I mean THE LIV-

ING CHURCH. That's a magazine guaranteed to keep Churchmen posted. And my! how they need posting!

"I wish you might persuade them all to bring the magazine into their homes. Eventually I think you will. They really do seem to be taking more interest each year, and I'm glad you're finding that more and more Churchmen are subscribing. If there's anything I can do, just tell me."

Fr. Doe started away. Then he turned suddenly and came back smiling.

"Tell you what I'll do. I'll talk to my people about this next week. I'll impress on them the great necessity of keeping posted on the news and thought of our Church, particularly in these chaotic times. I can't do without THE LIVING CHURCH! How can they?"

Your correspondent didn't have an answer to this question.

[The foregoing story is, of course, just one of Livy's attempts at "literature," but for all of that it might well be true. In fact, it is true; thousands of rectors subscribe to THE LIVING CHURCH and feel about it just as does Livy's imaginary hero, Fr. Doe!]

Livy has his eyes on you now, as you'll note from his portrait below. Do you want him to shake his head and give up in despair? He will if you don't subscribe after all the effort he put into that news story.

Use the Coupon !! Use it Now !!!

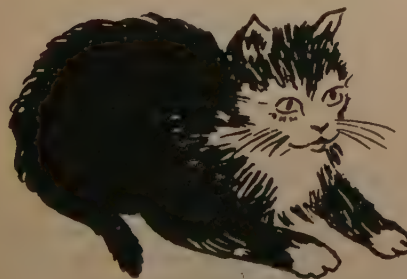
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(Self-portrait by Livy)

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Mark Anniversary of Bishop of Arkansas

Many Changes Have Taken Place in Diocese Since New Diocese came Here a Year Ago

LITTLE ROCK, ARK.—Bishop Mitchell of Arkansas observed the first anniversary of his consecration on October 5th by celebrating Holy Communion in Trinity cathedral, Little Rock, at the same hour at which the consecration was held there the year before. He was assisted by the Very Rev. John Williamson, dean of the cathedral, and the Rev. Dr. W. W. Witsell, rector of Christ church, Little Rock.

A splendid congregation from the membership of both parishes was present, the Bishop was the recipient of many messages of congratulations on his first year as Bishop.

When Bishop Mitchell went to Arkansas a year ago, he found that one-third of the parishes and missions were either closed or received only occasional ministrations. For the most part, these services were supplied by Archdeacon Burke, supplemented by lay readers. Today the congregations are manned with clergy and are having regular services Sunday.

Confirmations in the diocese so far this year show a 20% increase over the whole of 1938. Four young men (three White and one Colored) are now preparing for the ministry, as compared with none a year ago.

MISSIONARY OFFERINGS INCREASE

Offerings for the missionary work of the diocese and general Church so far in 1938 are over half again as large as for the whole of 1938. The expectancy being provided by the diocese to the National Council is 20% larger than that for 1938 and is already practically paid in full. For 1939 the diocese is promising a further increase in its expectations.

In addition, the diocese is relinquishing aid from the National Council for the work of every sort in Arkansas. The diocese has embarked on the policy of supporting its own White work in full, asking the National Council to concentrate on the support of the Negro work. The diocese will also supplement this latter with a larger measure than heretofore.

The eagerness with which clergy and laity in Arkansas have responded convinced Bishop Mitchell that Arkansas presented about the ripest missionary opportunity for the Church in continental United States. Bishop Mitchell states that he had a happy but strenuous year and that while he appreciates the sympathy which was expressed to him from many quarters a year ago, he has felt little need for sympathy; quite the contrary, in fact.

Bishop Mitchell is impressed with the fact that there is a larger Negro work being done by the Church in Arkansas than in some of the other southern dioceses. Here, too, the opportunity is greater.

Northwest Province Holds 17th Synod

**Fred Ingley Presides as Group
Assembles; Many Subjects Are
Considered by Members**

COLORADO SPRINGS, COLO.—Bishops, clergymen, and leaders among both laymen and laywomen of the Northwest, coming from Colorado, Minnesota, Iowa, Nebraska, North Dakota, South Dakota, and Wyoming, states which comprise what is called the province of the Northwest convened at Grace church, Colorado Springs, from September 26th to September 28th. The meetings of the synod were presided over by the Rt. Rev. Fred Ingley, Bishop of Colorado, and members of the province, and the women's meetings ran concurrently with the synod sessions.

The meeting, the 17th synod of the province, opened September 26th, with Bishop Ingley, the Rev. H. S. Kennedy, Colorado Springs, and the Very Rev. John Richard Farrow, N. D., participating in the sessions, and the Very Rev. Paul Roberts, rector of St. John's cathedral, Denver, and a member of the National Council, preaching on the topic, The Adventurous Church.

The synod considered a wide range of problems affecting the work of the Church in this area, including Church work among the deaf, a session which featured music by the deaf choir of the School for the Deaf at Colorado Springs; Church work with colleges; Christian Social Relations; Christian Education; Promotional Activities; Youth; Church Extension; while the report of the Woman's Auxiliary disclosed a survey on marriage and divorce which has been made by Churchwomen; work of the Woman's Auxiliary of the Northwest; the triennial meeting of the Auxiliary in Kansas City, next year; and maintenance of the missionary work of the Church.

The Rt. Rev. Stephen Edwards Keeler, Bishop Coadjutor of Minnesota, was re-elected president of the Northwest province at the synod meeting. He was elected a special representative on the National Council to succeed the Rev. Dr. A. E. Eckbocker, whose term ends in 1940.

Creates Opportunity for Church With Negroes on West Coast

SAN FRANCISCO—The Rev. H. Randolph Moore, in addressing the third annual Conference of Church Workers among Colored People on the Pacific coast, meeting September 27th to 28th at St. Cyprian's church here, called attention to the opportunities presented in the West coast for developing the Church among Negroes—especially with respect to leadership and sound Churchmanship. He pointed out that at present there are few Negro candidates in preparation for priesthood, and that one of these men already entered General seminary.

Exhibit of Ecclesiastical Art Is Scheduled for West

LOS ANGELES—Plans for what is believed to be the first ecclesiastical art exhibit ever to be held in the Far West have been launched here. The exhibit will be held November 1st to 15th at the Stendahl Art Galleries under the auspices of the Women Associates of the University Religious Conference and will have for its theme tolerance and understanding, according to Mrs. W. Bertrand Stevens, chairman of the exhibit and wife of Bishop Stevens of the Episcopal diocese.

Mrs. Stevens will be assisted by representatives of twelve religious faiths. Included in the exhibit will be the Gutenberg Bible, the first Roman Catholic Bible printed in English, and the 1611 King James Authorized Bible.

N. Y. Clergy Conference is Held at Bear Mountain

NEW YORK—The annual conference of the clergy of the diocese of New York, which for the past few years has met at Lake Mahopac, held its 12th meeting at Bear mountain, October 4th and 5th. Bear mountain, which is near Peekskill, is one of the most beautiful sites on the Hudson river and has a commodious inn where all the members of the conference stayed for the whole of the period as guests of Bishop Manning.

Speaking of the conference, Bishop Manning said:

"The surroundings were very inspiring. Nothing could have been more encouraging than the spirit of fellowship among the whole body of the clergy. A central feature, as always, was the Corporate Communion of the clergy on the last morning. The addresses were extraordinarily good."

The speakers and their subjects were as follows: Bishop Manning, The Call to the Clergy in the Present World Crisis; Bishop Bartlett of Idaho, The Missionary Obligation of Our Parishes and Dioceses; Bishop Wilson of Eau Claire, What Do Our Communions Mean to Us?; the Rev. Arnold Nash, visiting lecturer from England at Berkeley divinity school, The Christian Family; the Rev. Dr. Charles W. Lowry of the Virginia theological school, The Book of Common Prayer in Relation to Present Trends in Theology; the Rev. Dr. James Thayer Addison of the Episcopal theological school, Cambridge, Variety in the Devotional Life.

174 Boys at St. Paul's School

MT. WASHINGTON, MD.—St. Paul's school for boys, Mt. Washington, of which George S. Hamilton is headmaster opened September 15th with an enrollment of 174 boys. Of these 57 are boarders and 117 are day scholars. The teaching faculty has been increased from 10 to 11; a full-time place has been filled by Stewart Lindsay, a graduate of the Naval academy, and for five years an instructor at McDonough school, and the part time place was assigned to William Simmons, a graduate of Harvard.

Phonograph is Made to Work for Church

**Five 12-Inch Discs Tell Story
of Church and Its Work; Are
Now Ready for Distribution**

NEW YORK—Even the phonograph can be enlisted in the services of the Church, the National Council believes, as is evidenced by its announcement of five 12-inch discs, which may be played on any phonograph, and which tell of the Church and its work.

Records now ready for use are *A Call to the Church in the Hour of Need*, by the Presiding Bishop; *An Appeal to the Church from the Field*, by the Rt. Rev. Dr. W. Blair Roberts, Bishop of South Dakota; *A World View of Christian Missions*, by the Rev. Dr. Henry Pitney Van Dusen, dean of students at Union theological seminary, New York; and *Religion a Solvent for World Unrest*, by the Rev. Dr. Charles W. Sheerin, vice president of the National Council.

The records were produced by the National Council, with the coöperation of the Forward Movement, and are to be loaned without charge, to parishes, for use by parish groups.

They are suitable for use in church schools, young people's meetings, Woman's Auxiliary meetings, and men's clubs.



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How to Solve the Money Problem

by Bishop Stewart

THIS discussion of tithing, by the Rt. Rev. Dr. George Craig Stewart, Chicago diocesan, is certainly just what rectors have been looking for. Two days after it appeared in **THE LIVING CHURCH** of September 27th we had received orders for 2,000 reprints. Such a demand encouraged us to reprint the article in great quantity, and we are consequently now able to offer the reprints at the remarkably low price of \$1.00 a hundred, plus postage.

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Ask Students What Church Ought to Do

Wide Range of Replies Received in Answer at Banquet Sponsored by Christian Education Group

MINNEAPOLIS, MINN.—“What would you like the Church to do for you while you are in college, and what are you willing to do for the Church?” 150 university and college students were asked at the annual student banquet held September 27th in Holy Trinity church here under the sponsorship of the Minnesota department of Christian education.

To the first question, there was a wide range of replies. A condensation of a few of them follows:

“Furnish the religious background which I had in my home parish and help guide me through my college years. Help me make contacts with younger Church people. Keep me continually interested in religion and the Church in order that I may keep on the right path. Provide a place where I will feel welcome and at home. Provide a student choir. Help me to decide on a life work. Establish a group of Episcopal students under an Episcopal leader. Give me helpful advice through the clergy.”

Answering the second question, a large number of students said they are willing to teach in church schools, to serve as acolytes, to sing in the choir, to work in a nursery school, to help with young people's work and with dinners, and “in any way the Church needs me.”

The 150 students represented Wisconsin, Minnesota, New York, Montana, Ohio, and North Dakota. The majority of them were from small towns.

Medals Conferred on Officers of American, Scottish Guilds

BURLINGTON, N. J.—On October 7th in St. Andrew's church, Stamford, Conn., Fr. Kenneth R. Forbes conferred the silver cross of the Scottish Guild of Servers on the Rev. Harry S. Ruth, director general, and Henry C. Beck, secretary general of St. Vincent's guild, and at the same time in St. Mary's cathedral, Edinburgh, Scotland, the medal of St. Vincent's guild was conferred upon the warden, the Rev. W. S. Robinson, and the secretary general, Charles J. Wood, of the Scottish guild. The two groups were thus affiliated.

The two ceremonies were arranged with the consecration of Bishop Seabury, first Bishop of the American Church, in mind.

Correction

In an account of the death of the Ven. W. Watson, who died at his home in Monterrey, Mex., a week after returning there from a San Antonio, Tex., hospital, **THE LIVING CHURCH** of September 20th stated that he is survived by a son, a daughter, and a sister. This statement is incorrect; his sister is his sole survivor.

“Church Going Forward,”

National Treasurer Says

NEW YORK—The Church is going forward in its payments on expectations, Dr. Lewis B. Franklin, national treasurer pointed out on October 5th saying that during September the number of dioceses and districts paying 100% of the amount due on expectations dropped to 30. For August the number was 50. Notwithstanding the smaller number of those paying in full the percentage of payment is as great as in previous years.

“The slight slumps which come during summer months,” he said, “cause difficulties and questioning, but the records of past performances prove that during the months of October, November, and December delayed remittances are caught up and expectations become realizations.”

“The Presiding Bishop's statement ‘The Church is going forward’—has become a slogan. Our reports give evidence of the fact.”

Total expectations on October 1st were \$968,148, and the amount paid was \$823,725.63. Expectations for 1931 are \$1,452,223.

Monetary Value of Bibles is Subject of Booklet by Rev. E. A. Rumball-Petre

NEW YORK—“What makes a Bible valuable?” the Rev. Edwin A. R. Rumball-Petre asks in a booklet recently published here. He is referring, of course, to its value commercially, and he goes on to tell just why certain Bibles have a high value today.

Mr. Rumball-Petre was recently asked by the Library of Congress for permission to refer to him all letters that it receives asking questions about old Bibles. He is the author of the only book on Bible collecting in any language.

In his latest booklet he tells of a Bible found in a farmhouse attic, which, though it had more than 300 pages missing, sold for \$40,000. The illustrations show pages from the famous Gutenberg Bible, the Coverdale Bible (the first printed in English), the first Breeches Bible, the first King James Bible, and the first Bible printed in America in a modern language.

Meetings of University of Life Are Resumed on Lawrence Campus

APPLETON, WIS.—The University of Life, organized last year on the campus of Lawrence college here, on October 5th resumed its Sunday evening meetings, with Prof. P. Schillip of Northwestern University as speaker. His topic was, “Mourning Confronts Our Youth.”

The program of the University of Life calls for a new degree of fellowship, arrived at through informal suppers and meetings and chapel services held by pastors of churches of various denominations. Discussion, under adult leadership of the problems confronting youth today, is featured.

Discuss Effects of War on Foreigners

American Family in Japan Tell
Difficulty They Have With
Food, Clothing, Housing

RECENT letter from an American family in Japan fills several pages with details of the strange effect the war is having on everyday life there, especially on the life of foreigners on small islands.

Foreigners in Japan used to buy standard brands of foreign canned goods; local buying was almost unknown. Now local buying has been developed. Much of it is inferior, but foreign imports have been added. Tin is increasingly scarce, and it raises the cost of even the local goods. Milk had gone up 50% in price and is going up. Butter is not only costly but scarce at any price. Eggs are reported to have been withdrawn from the market in order that the government may export them. Dairy products are comparatively scarce in the Japanese economy, but foreign milk without milk, butter, and eggs is a problem.

The American family quoted hopes to resume canning of vegetables next summer; they could not do any this year because jars and rubbers would have had to be imported.

NO COTTON NOR WOOL

All cotton and wool has been designated for the services. The populace is required to use a staple fiber. This disintegrates in winter, and how to face winter without wool in a cold damp climate is also a problem.

Postage and every kind of paper has doubled in price.

Food, which this family uses, is doubled in price, and coal is also high.

NO FOREIGN MOVIES

Foreign motion picture films are excluded. New houses are prohibited above a certain size (which shattered dreams of this family. The Japanese dwelling they occupy must be surrendered next year and another suitable one is extremely hard to get.)

The local carpenter was unable to finish a piece of his work for lack of nails and bought a few, carefully counted, from the American family who had pulled them out of packing boxes.

Books are increasingly scarce; to bring a book in takes money out of the country. Amusement films are almost unobtainable. Dental creams are not to be had. A census has been taken and any of it may be called in at any time; only dental fillings are exempt.

Black-outs have been an almost constant source of discomfort; Japanese houses are not being built for hermetical sealing.

Do not try to send things to friends in Japan, the family advises. "Even if they are not contraband the prohibitive duty will wreck a small salary for months."

To Celebrate Sailors' Day October 22d in Temple of Religion at World's Fair

NEW YORK—Invitations have been issued to steamship officials, ships' officers and crews, steamship companies, marine schools and the US navy, coast guard and maritime commission to attend a celebration of national Sailors' day on Sunday afternoon, October 22d, at 4:00 in the Temple of Religion at the World's fair.

The Sailors' day service is under the auspices of the Seamen's Church Institute of New York, largest shore home in the world for merchant seamen of every age, race, rating, and creed.

Rear Admiral Reginald R. Belknap,

USN retired, is chairman of the committee arranging the service. The Rev. Dr. G. Warfield Hobbs will preach and the Rev. Harold H. Kelley, superintendent of the institute, will officiate. Ernest White, organist of the Church of St. Mary the Virgin, New York, and of the Temple of Religion, will give a recital beginning at 3:45 and will play for the service.

Sailors' day is celebrated annually on the fourth Sunday in October and is observed in seaports throughout the nation by special church services. At the General Convention in 1919 a resolution was adopted establishing Sailors' day as an annual Church day, that Churchpeople throughout the nation "might remember the value of the living seamen and memorialize those who have died."

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

1929	\$4,569,469
1930	19,266,953
1931	31,582,357
1932	44,052,395
1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938	85,191,100
1939 (7 months)	88,282,542

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

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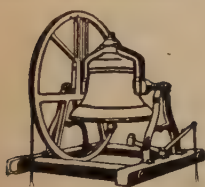
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Rev. H. A. Stowell Still Seriously Ill in Arkansas

PINE BLUFF, ARK.—The Rev. Hanson A. Stowell, rector of Trinity church, Pine Bluff, Ark., was stricken with angina pectoris the latter part of August while on his vacation in St. Louis. After a week in the hospital there, he was able to be moved back to his home in Pine Bluff. He is still seriously ill and under constant pain from the malady.

Mr. Stowell is the senior presbyter of the diocese of Arkansas, having spent the past 30 years of his ministry in this diocese. He has been rector of Trinity, Pine Bluff, for 25 years. For many years, he has been president of the standing committee of the diocese of Arkansas and a leading figure in the Church's work generally throughout the diocese.

Mr. Stowell has been a deputy to every General Convention since 1913; for the past four years he has been chairman of the committee on memorials to deceased members of General Convention.

"Mr. Stowell is known and beloved throughout the diocese and beyond," Bishop Mitchell of Arkansas said recently. "His saintly spirit and his utter devotion to the work of the Church are an inspiration to countless numbers of people whose lives he has touched."

Bishop Ablewhite Given Sentence of 1-10 Years

MARQUETTE, MICH.—Bishop Ablewhite, 51-year-old diocesan of Northern Michigan, on October 7th was sentenced to one to ten years in prison after he had entered a plea of *nolo contendere* to a charge of embezzlement of Church funds. The plea, *nolo contendere*, equivalent to a plea of guilty, indicates that the Bishop did not wish to contest the state's charge.

Circuit Judge Herman Dehnke, sitting as a one-man grand jury investigating shortages of diocesan funds estimated at more than \$100,000, issued the warrant for the Bishop's arrest. It charged specifically the embezzlement of \$624 from the Pointe Aux Pins mission fund.

The Bishop, who some time ago tendered his resignation to the Presiding Bishop, will serve his sentence in the branch state prison here.

Marks 25th Year in Parish

PAWTUCKET, R. I.—The Rev. Robert A. Seilhamer on October 1st celebrated the 25th anniversary of his rectorship at St. Paul's here. The parish has had but five rectors in 123 years. During Fr. Seilhamer's rectorate the parish has grown from 600 to 1,500 communicants.

100 Years in La Porte, Ind.

LA PORTE, IND.—St. Paul's church here was organized July 25, 1839, and incorporated on October 18th; and this year it will observe its centennial on October 15th, the 150th anniversary of the adoption of the Prayer Book. The Rev. George J. Childs is rector.

Human Interest, Stock in Trade of City Mission in Boston, is Again Evident

BOSTON—Human interest is the stock in trade of the Episcopal city mission of which the Rt. Rev. Raymond A. Heron, Suffragan Bishop of Mass., is superintendent in addition to being archdeacon of Boston. A dramatic instance of this was the reunion of two Russian refugees, brother and sister separated for 14 years.

With parents killed in the revolution the brother was forced to enter the army, from which he escaped to this country nine years ago. The Episcopal mission aided his legal entry, and he now a naturalized citizen. In like manner the Episcopal city mission helped to effect the entry of the sister.

The mission's entry into this family drama was made through the agency of the Sailors' Haven and the Sailors' Home, the Woman's Aid, headed by Mrs. Wall M. Leonard as executive secretary.

Diamond Jubilee of Idaho is Commemorated in Boise

BOISE, IDAHO—Commemorating the diamond jubilee of the Church in Idaho, a convocation of the district was held in Michael's cathedral, Boise, Sept. 24th to 26th. Bishop Huston of Olympia preached the convocation sermon, and Bishop Belet delivered his convocation address the next morning.

The great feature of convocation was the laymen's conference; an unusually large number of men were in attendance.

The Woman's Auxiliary met at the same time, with good attendance from many of the missions.

Deputies to General Convention—clerical: Very Rev. Frank A. Rhea; alternate: the Rev. L. A. Cook; lay: S. G. Moon; alternate: J. Eberle.

Delegates to Provincial Synod—clerical: Rev. Messrs. R. B. Echols, E. H. Williams, Mortimer Chester; alternates: the Rev. Messrs. I. L. Jenkins, E. L. Rolfs, and E. R. Allman; J. T. R. McCorkle, J. L. Eberle, and Charles Wells; alternates: A. L. Baker, Frank Ma and G. P. Bryan.

Episcopal Theological School Has 61 Students; 36 of Them Are New

CAMBRIDGE, MASS.—Sixty-one students, 36 of them new, had enrolled at Episcopal theological school here when it began its 72d academic year on September 26. The number of new students is a record in the history of the school.

Because of the European war, Canon Oliver C. Quick of the University of Durham, England, scheduled to present two courses at Episcopal theological seminary this year, has been compelled to cancel his projected visit to this country.

To Share Professor

WILLIAMSTOWN, MASS.—Smith college and Williams college will this year share the services of one professor, Dr. William Aylott Orton, an active Anglo-Catholic vestryman of Northampton.

NECROLOGY

May they rest
in peace.

ROBERT H. MCGINNIS, PRIEST
ACOMA, WASH.—For 28 years the
Robert H. McGinnis had been rector
of the Church of the Holy Communion
in Acoma. He died on October 2d, having car-
ried on his church duties until the day be-
fore despite a lengthy illness.
Born in Newark, N. J., he was gradu-
ated from Wycliffe college, Toronto, Can.,
and was ordained deacon and priest by
Bishop Sweatman in 1893 and 1894
respectively.
He served in Japan from 1900 to 1911.
In Acoma he promoted the building of

the new Church of the Holy Communion
in 1929 and left it complete with stained
glass windows and pipe organ. He was
well known in civic and fraternal life, and
was twice elected to the board of educa-
tion.

He is survived by Mrs. McGinnis, and
their two daughters, Margaret, a student
at Mills college, and Frances, at Annie
Wright seminary.

The burial service was conducted on
October 4 by Bishop Huston of Olympia
and the Rev. Charles T. Mentzer, the
newly elected rector of the parish. Neigh-
boring clergy were pallbearers, while most
of the other clergy of the diocese were
in the church, vested.

W. F. MADELEY, PRIEST

VANCOUVER, B. C.—The Rev. W. F.
Madeley died in Vancouver on July 22d.
Mr. Madeley was born in England, June
11, 1866, and went to Japan about 1890.
He was ordained deacon by Bishop Bicker-

steth in 1894 and priest by Bishop McKim
in 1898. His active ministry was spent
under the American Church in the north-
ern part of Japan, now the district of
Tohoku.

He had charge of many different
churches and was chaplain of Aoba Jo
Gakuin and treasurer of the district for
several years. He retired in 1936 and came
here to live.

He is survived by three daughters and
three sons.

CHURCH CALENDAR

OCTOBER

- 18. St. Luke. (Wednesday.)
- 22. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Saturday.)
- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday.)

COMING EVENTS

OCTOBER

- 17-19. Synod of Washington, Wilkes-Barre, Pa.
- 18. Convention to elect Bishop of Nebraska.
- 18-19. Synod of Midwest, Racine, Wis.



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Died

BINNEY—On September 23, 1939, at Middletown, Conn., CHARLOTTE BICKNELL, wife of the late Rev. John Binney, died in the 95th year of her age.

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MISSION, St. Ignatius' church, West End and 87th street, New York. Sunday, Oct. 29th through Wednesday, November 1st. M preaching every evening at 8:15. Preacher: PAUL SEVERANCE, Order of St. Benedict.

REPRINTS

THE ANGLICAN COMMUNION—This print of an editorial in the July 19th issue of THE LIVING CHURCH tells just what is our Anglican Communion, and in language that brings the facts to parishioners. An 8-page pamphlet with a chart of the dioceses in the Communion. It sells for 5 cents a copy, or \$2.50 a hundred, postage additional. Dept. R., THE LIVING CHURCH, Milwaukee, Wis.

COMMUNION IN ONE KIND—We have a few hundred copies left of this remarkable discussion by the Rt. Rev. Dr. Benjamin F. Ivins, Bishop of Milwaukee, of an important liturgical problem. The article first appeared in the June 7th issue of THE LIVING CHURCH. Order now, while they last, at 5 cents each, \$2.50 a hundred, postage additional. Dept. R, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within ten days of the date of the issue of THE LIVING CHURCH in which the article appeared. Religious and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREATS FOR WOMEN: two will be held at the House of Retreat and Rest, Bayshore, Long Island, N. Y., October 20th to 23d and 26th to 29th. Conductor, the Rev. Fr. DuBois. Apply to the SISTER IN CHARGE.

RETREAT FOR WOMEN October 28th to 31st at DeKoven Foundation, Racine, Wis. Conductor, the Rev. John H. Scambler, rector of Christopher's church, Oak Park, Ill. The cost \$2.00 a person, and reservations should be made to SISTER EANSWORTH at the Foundation.

FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its free service. In the future, THE LIVING CHURCH will print free of charge in its classified section notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents per line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

VESTMENTS WANTED

PRIEST, victim of theft, would correspond with persons having Mass vestments purchasable on deferred payments. PRIEST, care of Rev. John Chanler White, Springfield, Ill.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ELIHE, REV. CARLOS A., formerly rector of St. Peter's Church, Brushton, N. Y., and in charge of the St. Peter's missions; is rector of Trinity Church, Mahan, N. Y. (A.).

ELL, REV. JOHN A., formerly curate at Grace Church, New York City; is assistant at St. James' Church, New York City. He will continue as fellow and tutor at the General Theological Seminary, New York City, 175 9th Ave.

ELLEY, REV. E. SPENCER, formerly assistant at St. Stephen's Church, Boston, Mass.; is rector of the Church of Our Saviour, East Milton, Mass. Address, 33 Shelton St.

ENGWILL, REV. WILBUR J., deacon, is assistant at St. Andrew's, Edgartown, and at Grace Church, Hard Haven, Mass. Address P. O. Box 91, Edgartown, Mass.

ENTBOURNE, REV. FRANCIS C., formerly chaplain of St. Mary's School, Sewanee, Tenn.; is in charge of Ascension Church, Mt. Sterling, and of the Trinity Mission, Georgetown, Ky. (Lex.). Address, West High St., Mt. Sterling, Ky.

CRACKEN, REV. WALTER M., formerly assistant at the Church of the Atonement, Chicago,

Ill. (C.); is locum tenens at the Church of the Intercession, Stevens Point, Wis. (F.L.). Address, 818 Clark St.

MENTZER, REV. CHARLES T., formerly vicar of St. Luke's Church, Renton, Wash. (Ol.); has accepted charge of the Church of the Holy Communion, Tacoma, Wash. (Ol.), effective November 1st.

RANSOM, REV. FRANCIS A., formerly in charge of Central Maine Mission, Brownville Junction, Me.; is rector of St. Barnabas' Church, Rumford, Maine.

VAUGHAN, REV. FORREST E., of the diocese of Ohio, is serving at All Saints' Cathedral, Indianapolis, Ind.

WINTERMEYER, REV. HARRY, formerly rector of Trinity Church, Clarksville, Tenn.; is in charge of St. John's Church, Camden, and of St. Mark's Church, Hope, Ark. Address, Camden, Ark.

TEMPORARY APPOINTMENT

BENTLEY, REV. WALTER E., will be in charge of St. Mary's Church, Hampton Bays, L. I., N. Y., during October.

NEW ADDRESSES

DICKINSON, REV. DR. JOHN H., formerly 2117 Spruce St.; The Lenox, 13th and Spruce Sts., Philadelphia, Pa.

GRISWOLD, REV. EDWIN V., formerly 6357 S. Homan Ave.; 3429 W. 62d Pl., Chicago Lawn, Chicago, Ill.

KINGWILL, REV. WILBUR J., formerly 25A Shaler Lane, Cambridge, Mass.; P. O. Box 91, Edgartown, Mass.

RICHEY, REV. FRANCIS H., formerly 14 Clinton Ave.; 96 Jefferson Ave., Maplewood, N. J.

SODERSTROM, REV. PHILIP T., formerly 3927 S. Brighton Ave.; 3910 S. Brighton Ave., Los Angeles, Calif.

RESIGNATIONS

BRESEE, REV. DR. ASAHIEL A., as rector of Zion Church, Greene, N. Y. (C.N.Y.); to be rector emeritus. Address, Greene, N. Y.

LOVETT, REV. BENJAMIN B., as rector of Memorial Church, Baltimore, Md.; to be rector emeritus, effective October 15th. Address, 4112 Idaho Ave., Baltimore, Md.

MADSEN, REV. GEORGE R., as priest in charge of Ascension, Mt. Sterling, and Holy Trinity, Georgetown, Ky. (Lex.), remaining in charge of St. Peter's Church, Paris, Ky. Address, 225 Mt. Airy Ave.

RANSIER, REV. FREDERICK C., for 22 years in charge of churches at Antwerp, Evans Mills, Copenhagen and Champion, N. Y. (C.N.Y.); retired on October 1st. Address, Nedrow, N. Y.

DEPOSITION

MURRAY, NOEL LEWIS, Presbyter, by the Bishop of Oregon, September 22, 1939. Deposed at his own request.

CHURCH SERVICES

LONG ISLAND

St. John's Church Lattingtown, Long Island

REV. FRANK DU MOULIN, Rector
A.M., Holy Communion.
A.M., Junior Church.
P.M., Morning Service and Sermon.

NEW YORK

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10:30 A.M., Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
10:00 A.M., Holy Communion.
10:00 A.M., Morning Service and Sermon.
1:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

St. George's Church, New York Founded 1748—All Seats Free

100 West 4th square, 16th street E. of 3d avenue
"The First Institutional Church in New York"
REV. ELMORE M. MCKEE, Rector
A.M., Holy Communion; 11 A.M., Service and Sermon.
Bible, Clinics, Summer Camps, Rainsford House

Church of the Incarnation, New York

Madison avenue and 35th street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, and 11 A.M., and 4 P.M.
Weekdays and Holy Days: Holy Communion, 10 A.M.
Sundays: Holy Communion, 12:15 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion
8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues
REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8
Evensong: 5:30 daily.

College Services

UNIVERSITY OF FLORIDA

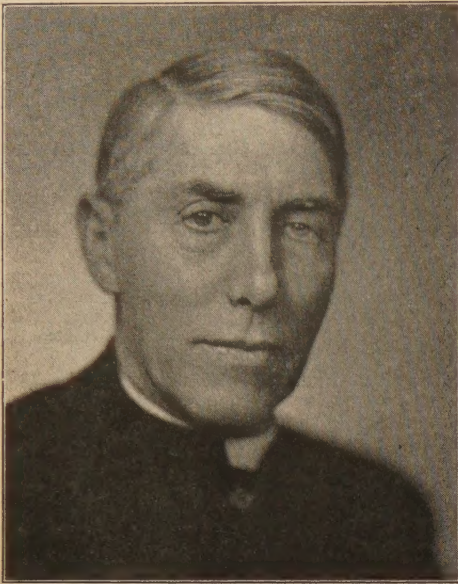
Chapel of the Incarnation

HAMILTON WEST, Chaplain
Holy Trinity Church
F. B. WAKEFIELD JR., Rector
Sundays: 7:30 A.M., Holy Trinity Church; 9 A.M., Chapel of the Incarnation; 11 A.M., Holy Trinity Church; 5:30 P.M., Chapel of Incarnation; 6:30 P.M., Young People's Service League.
Weekdays: 7:30 A.M., Chapel of the Incarnation.

UNIVERSITY OF MARYLAND

St. Andrew's Church, College Park

THE REV. GEORGE W. PARSONS, Rector
Sunday Services: 8, 9:45, and 11 A.M.
Episcopal Club, Wednesdays, 7 P.M.

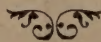


ARE YOU TUNED IN?

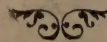
A new spirit is abroad in the Church this fall. Inspired by the Presiding Bishop, this new spirit is an answer to his call to "GO FORWARD!"

Bishop Tucker has asked every clergyman, every Canvass chairman, every layman and laywoman to join him in a sincere effort to advance. Here is his ringing challenge: "*IF WE ATTEMPT GREAT THINGS FOR GOD, WE CAN EXPECT GREAT THINGS OF GOD.*"

Are you "tuned in" on this new spirit, this new determination to attempt great things for your parish and the Church as a whole? Have you laid out plans for an aggressive fall and winter program? Are you using to the best possible advantage the new pictorial materials prepared for your benefit? Have you made arrangements to cover your entire parish list with the Every Member Canvass Number (available Oct. 25) of THE SPIRIT OF MISSIONS?



On Nov. 5, the Presiding Bishop will broadcast a message to the whole Church on "Our Present Duty" over Columbia network (10 a.m., E.S.T.). See that your Parish is tuned in.



DATES OF THE EVERY MEMBER CANVASS—NOV. 5 TO 26